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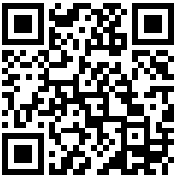

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The Prophetic Times.

1864

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VOL. 2. No. 10.

THE Prophetic Times.

A NEW SERIAL,

DEVOTED TO THE EXPOSITION AND INCULCATION OF THE DOCTRINE OF THE SPEEDY COMING AND REIGN OF THE LORD JESUS CHRIST, AND RELATED SUBJECTS.

EDITED BY

REV. DRS. SEISS, NEWTON, DUFFIELD, AND OTHERS.

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TO OUR FRIENDS AND PATRONS.

1. We wish to have it understood that *The Prophetic Times* has entirely changed hands, in everything but the Editorship. The former publisher is now entirely separated from it. It has become the property of those who assumed the responsibility of supplying the lacking numbers for 1863, which our subscribers were about to lose by his default.

2. It has been determined, by the help of God, and the co-operation of his people, *to continue the publication, under the personal management of the Editors.* Let this be made known, to counteract the false impression that *The Prophetic Times* has been suspended.

3. At present rates, however, we have not subscribers and income sufficient to save us from pecuniary losses. We therefore appeal to our friends to help us, by renewed efforts to extend our circulation, and also by *donations* to the cause. To increase the price would put our periodical beyond the reach of many, and as some of the editors have already incurred heavy liabilities on account of the Times, besides their gratuitous labors, they feel free to apply to other friends of the cause for contributions, believing at the same time that no better investment of a few spare dollars here and there can be made, than by giving them for the dissemination of knowledge on this particular subject just now. We put our plea upon the basis of a public benefaction, and will see that every dollar given is properly applied.

4. The time is growing short; the times are ominous; the ignorance and drowsiness of men with regard to this subject are very great; and the consequent call for the vigorous prosecution of our work is very urgent. Let each do something.

5. The interest and earnest inquiry awakened by our efforts in the past, and the good fruits produced in many directions, convince us that it is our duty to press the claims of our enterprise anew, with increased zeal and diligence, and not permit it to drop now after what has been done, and when it is so much needed.

6. Instead of ten or twelve hundred subscribers, we ought to have five or ten times that number, and we believe, if our cause were fairly presented, and our friends would just take the matter in hand, that another year would witness such a multiplication of our list. What is to hinder? Our serial is not denominational, and there is not another periodical devoted to the subject, as far as we know, from Maine to the Rio Grande, established on the same orthodox and catholic basis, or that all churches may so safely welcome to their families.

7. We accordingly lay this matter before the public, and send abroad our statements, beseeching all sympathizers with our doctrines to give our efforts a place in their prayers, and to decide before God, and the speedy coming of our blessed Lord, what they will do towards sustaining our enterprise, and thus giving to a drowsy church and world the benefit of what we may be able to address to the hearts and consciences of our readers on this great theme.

If each of our present subscribers could send us but *one dollar*, along with the regular subscription, or one or two new subscribers, it would insure our success, and help us to distribute gratuitously many copies where great good might result.

☞ All communications, remittances, and orders, to be addressed to the resident editors, or simply to

"PROPHETIC TIMES,"
POST OFFICE BOX 2245,
PHILADELPHIA, PA.

N. B. Persons in Canada and elsewhere, who would find it more convenient to pay to Rev. M. Baxter, can do so, as he is fully authorized to receive subscriptions or donations intended for us.

On behalf of "The Prophetic Times."

JOSEPH A. SEISS.

PHILADELPHIA, PA., January, 1864.

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The Prophetic Times.

Vol. II. OCTOBER, 1864. No. 10.

Special Contributions.

CLIPPINGS OF ITEMS.

SPIRITUALISM.

A LONG and able article on the above subject, by William Howitt, is published in the "Herald of Progress," Dec. 19th, 1863:

"The article relates more particularly to Spiritualism in France. When speaking in general terms of its progress, he quotes as follows from the 'Plain Guide to Spiritualism,' by Uriah Clark:

"There are now in the United States, Mr. Clark tells us, 500 public mediums who receive visitors; more than 50,000 more private ones; 500 books and pamphlets have been published on the subject, and many of them immensely circulated. There are 500 public speakers and lecturers on it, and more than 1000 occasional ones. There are nearly 2000 places for public circles, conferences, or lectures, and in many places flourishing Sunday-schools. The believers—the decisive believers—number about 2,000,000, while the nominal ones are nearly 5,000,000. In the eastern continent the number may be reckoned at 1,000,000. The whole number now on the globe, supposed to recognize the fact of spiritual intercourse, cannot fall short of 20,000,000. The whole population of the globe is 1,000,000,000, only 50,000,000 of whom are professing Christians, and not more than 5,000,000 regarded as genuine; according to orthodoxy, thus leaving 995,000,000 of immortal souls with no certain hope of salvation. But Mr. Clark goes on:

"These startling statistics must be met. They reveal the mighty work which some new dispensation is called on to accomplish, and the matchless mission which Spiritualism has already accomplished within the brief space of fifteen years. This Gospel has become an immense fact with its million of witnesses. From the mines of modern El Dorado to the bleak coasts of Greenland; from the rock of old Plymouth to the shores of Oregon; from the ice-wrapped peaks of Lapland to the jungles of the Orient Indies; from the exile realms of Siberia to the southern promontory of the Ethiopian continent; wherever progress has carried the intelligence of civilization,—there these spiritual phenomena, which have become household realities in our midst, have opened visions of the supermundane universe. And these phenomena are concurring in demonstrating the agency of some power and intelligence other than that belonging to the sphere of material causation, and referable only to spiritual beings, capable of manifesting themselves to man on the normal plane of earth. It is behind the time to contend that these manifestations are not a reality. Neither magic or art, magnetism or electricity or psychology can account for them. Thousands of intelligent witnesses have investigated, and their testimony is before the world, with an array of strength never equalled in behalf of any other system of science or philosophy. Neither astronomy, geology, nor phrenology, for more than a quarter of a century, had as many advocates as Spiritualism has now, after only fifteen years since its advent; and it may be doubted whether Christianity, in a century from the birth of

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Christ, numbered as many as the Spiritualists of to-day."

Mr. Howitt then says:

"But Mr. Clark does not state the case of Spiritualism in its fullness; he does not display its gigantic bulk as it is. So far from Spiritualism numbering twenty millions of votaries only, it numbers the majority of the population of the globe. All the Eastern nations are, and have been Spiritualists, from time immemorial. The Syrian, the Indian, the Persian, and Chinese swarming populations, are Spiritualists to a man. Buddhists and Brahminists, followers of Mahomet or Laotse—all are Spiritualists. They are not twenty millions, but hundreds of millions; they are the great majority of the population of the globe, be they of whatever creed they may."

"It is a well-known fact 'that heathen nations,' to whom Mr. Howitt has just referred, are worshippers of demons, or in other words, consulters of 'familiar spirits,' as mentioned in the Bible. These 'seducing spirits' gained their confidence several centuries before the first advent of Christ; and we are now witnessing the last great effort of Satan to get entire control over the people on our planet."

Mr. Howitt further remarks:

"France has to a great extent become Spiritualist. Its Catholic portion, its great majority, is Spiritualist by its predominant faith. That Church, all over France, has its miracles continually recurring. And amongst its acute literary and scientific men, numbers have avowed themselves Spiritualists. France has its 'Society of Spiritualists.' France sees at the head of both society and State, its Imperial Family bearing open testimony to the reality of Spiritualism. France has a numerous body of distinguished men, who have written able and learned works on the subject, and it has several journals in its advocacy in Paris, those especially edited by Messrs. Pierart and Kardec. The names of Count Szapary, Baron de Guldenstubbe, Mirville, Cahagnet, Buret, Auguez, Caudemberg, Reynaud, Burruyer, Meray, Mathieu, Delaage, Goupil, Lacordaire, Louisy, Du Potet, Lausanne, Alexis, etc. etc., are to us familiar by their works on this great topic. . . .

"But, in spite of all opposition, Spiritualism in France, as all over the Continent, has stridden on calm, majestic, and invincible. In Germany, and Holland, and Belgium, it has produced a large number of works of the most philosophic character. In Switzerland it has awakened great numbers, and produced a distinct literature there. It has found supporters in such men as Dr. Roessinger, the Ragazzis, Bort, Bret, Mistral, Ammah, etc. In Italy, and especially at Palermo, in Sicily, the attempts of the priests to put it down have occasioned great commotion. In Spain itself it has gone to such a length that the Church has made a bonfire of its books.

"Many towns at present have societies composed chiefly of the members of the bench, the bar, the magistracy, and the functionaries. . . . Spiritual societies now abound in Spain, Russia, Austria, and Poland.

"But the most remarkable fact is the diminution of mere physical phenomena, in consequence of more spiritual communications. The spirits themselves say that the period of curiosity has passed there; the people are now in the second period, that of philosophy; and that ere long the third will commence,—the application of Spiritualism to the reform of humanity."

—

RISING STORM IN EUROPE.

A Paris correspondent of the New York "Commercial Advertiser" says:

"Here it is believed and hoped that the Danes, like the Poles, will continue the war, in the hope that ultimately they may receive help. By continuing the war, Prussia may claim an annexation of the Duchies as a compensation, and then France, claiming such an act as a violation of the treaty of London, may hold up the torn pieces of that treaty as an argument why she too ought to have a compensation for this aggrandizement of Germany on the North, and then will commence the march of the French army to the Rhine.

"It is certain that if the Danes decide to continue the war for the recovery of Schleswig, as they say they do, and if they continue it especially with any degree of success, the war

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will become general from one end of Europe to the other."

The Boston "Journal" of March 8th says:

"We have our foreign files to the 24th ult. The purposes of France are the subject of much speculation. There is said to be a quiet around Paris, but intense activity in the remote arsenals and dockyards. The correspondent of the London 'Herald' gives currency to the report that there are 400,000 men under arms, who could easily be placed on a war footing, and so perfect are the means of transport, that an army of 150,000 men might be concentrated on any given point almost before the knowledge that they had been set in motion had become general."

The Glasgow "Weekly Mail" speaks as follows:

"There is trouble brewing in the East of Europe. The question of the Principalities is once more coming above-board. Ominous movements of troops have lately been rife in that quarter. A large Russian army is massed on the frontier of Bessarabia; and Austria, on the other hand, is pouring soldiers into Transylvania. Already she is said to have 30,000 troops concentrated on the frontier. A Conference is in session at Constantinople. The most contradictory reports and speculations as to the condition of the Principalities and the designs of the protecting Powers find currency.

"In the South likewise the political sky is charged with menaces of coming trouble and perplexity. A strong disposition is manifested to stir anew the Roman question. The Italian Chambers have been debating the subject, and though no positive conclusion was arrived at—the Italian Ministry having learned the trick of giving the go-by to matters it is inconvenient to discuss—yet what was said will not fail of its effect. On the other side, the defenders of the Pontiff's temporal authority are taking the alarm. Spain, especially, is thrusting herself into the foreground, professing her anxiety to concert with the other Roman Catholic Powers as to the maintenance of the Pope's independence, and the preservation of his standing as an Italian monarch."

TROUBLE IN THE UNITED STATES.

One of our exchanges has the following:

"The people are becoming more and more weary of all restraint. They wish to do just as they please: and if they cannot, they are ready to head a revolutionary party. And when party feeling is as strong as at the present time, with a continued increase from year to year, what can we expect but 'perilous times?' Everything seems to be preparing for a general break-up in chaotic confusion."

Says the "Times" New York corresponuent:

"Nothing but a success on the part of Grant will preserve the peace of the North; and in this city of New York there are elements of disorder and discontent, smouldering under a very thin cover of seeming tranquillity, which may at any time burst forth into a devastating conflagration. The next outbreak in this city will not be a riot, but an insurrection; not a mob of thieves and rowdies, but an organized multitude under definite leadership, for a definite object."

—

THE JEW AND HIS PROSPECTS.

"Thou shalt arise and have mercy upon Zion, for *the time to favor her*, yea, *the set time* is come, for thy servants take pleasure in her Stones and favor *the Dust* thereof."—Ps. 102 : 12, 13.

The chief Rabbi at Jerusalem, Haim David Hassan, in his letters to the editor of the "Herald" newspaper, published in Sydney, expressing his gratitude to the inhabitants of New South Wales for the relief they have lately afforded to the Jews, in providing suitable house accommodation for them in that British colony; and also referring to the material support, and special favor bestowed by Christians, generally, to the Israelitish nation, remarks: "Is not this a sure sign that the promises of God to His People are about to be fulfilled? is it not strong evidence, that the time is at hand, signified to Jacob and Israel, when it was said, "Return thou into thy fatherland, and take possession of it, forever, for surely, *the servants of God* are now awakened and impressed with a holy zeal to favor the dust of the Holy Land."

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SCHEMES OF NAPOLEON.

We clip the following article from the "World's Crisis:"

"The world is now pretty well convinced that Napoleon is playing no boy's game with the governments of this world. His are not movements made in a careless manner, but with a definite object in view; and all things seem to be favoring its accomplishment. It is no less than an effort to get control of the political and ecclesiastical power of this planet. We think he is Satan's chief instrument to accomplish such a result. It is well known that he is a consulter of familiar spirits. Everything Antichristian appears to be drifting under his influence. He already stands on a dizzy height, and when he falls it is to be into perdition."

The following from the "Vienna Presse" is an interesting item of news:

"The Mexican monarchy is intended not only to react against the Anglo-Saxon race and the democratic ideas of North America, but also against American Protestantism. Hence the immense enthusiasm with which the clerical party of both hemispheres has welcomed the advent of Maximilian I.

"By the erection of this throne, Napoleon III has rendered an immense service to the church, and this service is so highly appreciated by the court of Rome that important concessions have been made therefor to the French Government.

"In view of the advantages that the Court of Rome anticipates from Mexico, it has appeared necessary to have itself represented there by a personality, decided and energetic. The Pope has therefore chosen (in accordance with the advice of Antonelli) as Nuncio to Mexico, the Minister of War of Rome,—Monsignor de Morode—who on this occasion will be made a Cardinal. As Morode was on good terms with the French, it is thought, too, that his distant appointment will be satisfactory to the Court of the Tuileries.

"But the greater concession made to France will be the speedy elevation at the approaching Consistory of the Abbe Lucien Bonaparte, long a resident of Rome and the *cameriere* of the Pope, to the rank of Cardinal.

"The Prince Lucien would then be eligible to the Papacy, and on the death of Pius IX, can thus await the end of his days in peace. If Bonaparte mounts the Pontifical throne, the Papacy and its temporal possessions are safe. We must say, we are now witnessing very extraordinary things. An Austrian Archduke ascends the throne erected by a French Emperor, and the Emperor of Mexico becomes, by the force of circumstances, the mediator between the Tuileries and the Vatican."

—

IMMORALITY IN HIGH PLACES.

The "Christian Era" in speaking of society at Washington says:

"Is it not exceedingly lamentable, and should it not cause the blush of shame to mantle the cheek of every true-hearted, loyal American, to think what scenes of Sabbath-breaking, gambling, drunkenness, and licentiousness, are enacted by men who are sent to the Nation's Capital as the conservators of her interests and honor. If there is one spot in our land that needs reformation, it is where the great men do congregate every winter, the greatness of many of them, however, seeming to consist in the unholy rivalry of seeing which shall outstrip his competitors in running into every kind of debauchery and filth. We know there are exceptions, and that there are men both in the Senate and House of Representatives, who really love their country, and are men of principle and honor, and who go to Washington with the hope and prayer that they may do something for their country's weal. We honor such men, and they should be honored by all; and God will honor them, and we rejoice that *they* are the sprinkling of salt in these bodies which will preserve them from moral putrefaction, for were it not so, we see nothing to keep them from sinking into one great mass of offensive, rotten corruption.

"Do not recent developments prove to the satisfaction of every thinking man, that the time has come when moral character should be more considered in our choice of men who are to fill posts of honor and trust?

"Is it not high time to elect men who will look

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after the interests of the nation, rather than those who will make their official position a stepping-stone to the gratification of avaricious desires, or libidinous indulgence, or profligacy in high life in some of the Satanic shapes it so often assumes in Washington? It is even said that the dissipation and rioting this winter, exceeds anything that has ever gone before. If so, when such trials and emergencies are upon us as a people, should not the Lord's children appoint a day of special fasting and prayer for the men at Washington?"

—

THE COMET OF 1865.

Prof. Newmager, on a three years' scientific visit from Bavaria, tells us, that in 1865, a comet will come so close as to endanger the earth, and, should it not attach itself to our planet (as one globule of quicksilver to another) nor annihilate us, the sight will be most beautiful to behold. During three nights we shall have no darkness, but be bathed in the brilliant light of the blazing train! As the Professor is now on his way from Australia to Bavaria, we shall no doubt hear more from him on the subject on his arriving in Europe.

Those who, with no slight Scriptural warrant, look for the premillennial advent of Christ, and who see around them the "signs of the last times," can, without any great stretch of the imagination, read in Professor Newmager's calculation, a partial fulfilment of the predictions concerning the signs and wonders and shaking of the heavens at "the coming of the Son of Man," contained in Luke 21.—*The Press.*

THE THREATENING PROSPECT.

LET MEN BE WARNED AND REPENT.

THE view that Louis Napoleon will be the personal Antichrist is rapidly spreading, chiefly for the reason that he is historically and chronologically the representative of the restored seventh, or Napoleonic head of the Roman Empire, or wild beast, whose seventh head was wounded to death at Waterloo, but is now being healed of its deadly wound, and being restored by Louis Napoleon to its former position of supremacy over the territories of the old Roman Empire (Rev. 13 : 3); and in this restored form the Roman political and ecclesiastical empire is to gain "power over all nations, kindred, and tongues," including, of course, England and America, and then for forty-two months or three and a half years "to make war with the saints and overcome them;" in other words, to slay nearly all true Christians then living on the earth, and afterwards be destroyed at the battle of the great day of Christ's descent (Rev. 13 : 5, 7; 19 : 19).

Nor let it be forgotten that more than a hundred able expositors testify in their works that the prophetic dates show that the period for this universal supremacy of the Latin Church and Latin nations over all other nations, and the resulting world-wide slaughter of real Christians is somewhere between 1864 and 1875.

If the antediluvians were accounted guilty because they believed not the unsupported assertion of one man, Noah, regarding the coming flood, what is the guilt of modern professors of religion, who contemptuously turn a deaf ear to more than a hundred Noahs of our day, who warn them of a coming flood, not of water, but of the bloodshed and butchery of tens of thousands of Christ's people, for whom the instruments of racking torture and murderous extermination are about to be sharpened. Even now, while madness rules the hour, and plausible excuses are multiplied for justifying religious professors in mingling in the giddy scenes of frivolous distraction, and carnal expediency is blinding the eyes and closing the ears of those who should deliver a Noah testimony to a doomed world, and proclaimers of the Gospel of peace are inciting their hearers to deeds of carnage; even now the rider of the red and blood-stained war-horse under the second seal is about to mount his fiery steed, and swiftly to go forth with a great sword given to him to take peace from the earth; who is followed by a pale horse, bestridden by the twin destroyers, Death and Hell, empowered to kill with the sword, and with hunger, and with death, and with the beasts of the earth. Presently, instead of the smooth and siren voice of those who cry peace and safety when sudden destruc-

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tion is at hand, people will be startled by the hoarse yells of merciless persecutors and the terrifying shouts of riotous assailants. Instead of songs and music, there will be heard the shrieks of outraged innocence and the wails of helpless despair. The merry laugh will give place to the voice of lamentation and mourning and woe. From many who have been nursed in the lap of luxury will be heard the shrill and agonizing appeal for mercy, that will fall powerless upon the stony hearts of murderous zealots; and the heartrending groans of tormented martyrs will be mingled in discordant chorus with the exultant cries of fiendish ruffians, gloating over their expiring victims. Mobs inexpressibly more bold and bloodthirsty than those at New York in July, 1863, will establish a Reign of Terror, extending far and wide, after the example of the French Revolution, in 1793. Such are the scenes that will prevail during the latter three and a half years of the final seven years of this dispensation.

THE SAVIOUR'S COMING.

BY J. DENHAM SMITH.

(Transcribed for "The Prophetic Times.")

JESUS says He is gone to prepare a place for us, that where He is, there we may be also; and that He himself will come again for us, in order that we may be with Him. Paul, writing to the Thessalonians, tells us *how* He will come; that He will descend in the air; not to the earth at the first, but to the air; thence we shall go with Him to "the secret place of the most High," free from "the hour of temptation," and arrive with Him, as bride and bridegroom, for the marriage; thence, when He appears in His glory, we shall appear with Him in glory. Meanwhile, our attitude plainly is to *look for Him*, to wait for Him from heaven. The promise is, that He will come to us. And, surely, as dear Edward Irving says, "If my bride were in Calcutta, and I in England, and I say to her, I am coming; it would be a strange thing for her to be busying her mind about coming to me." The coming is promised. Says Christ, "I come quickly;" and, in case of doubt, He says, "Verily, verily." The words are very emphatic. "Surely, surely," says Jesus, "I come quickly." And then the Spirit says, "Come." And the Bride says, "Come." And *we* say, "Even so, come, Lord Jesus." Yes, we shall be forever with the Lord. The words in Matt. 25 takes us in where the bride and bridegroom celebrate their union. It shows us the door of this dispensation *shut*. But a new one opens when we *appear with Him* in glory.

I wonder, do you see the difference between *the coming* and *the appearing?* Says Paul (Col. 3 : 4), "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." The time may be brief, the interval short, yet are the members first "gathered" ere they publicly "appear," according to Enoch, who foretold of the Lord's appearing "with ten thousand (myriads) of his saints"—the gathering first, and then the appearing. The Princess Alexandra, before she appeared as the bride of the Prince, had to be brought from her native soil, and then she appeared with the bridegroom.

The Thessalonians were idolaters, brimful of superstition. But when the Apostle preached Jesus and His resurrection to them, they turned from their dumb idols, to wait for His coming from the heavens. Blessed, blessed truth is the promise of His coming!

Beloved friends, we may not all of us see eye to eye; but we are certain, whatever view you take of the Millennial question, that if you do not long for Jesus, your heart is not yet right. Paul says, the crown shall be given to all them—not that *controvert* Christ's appearing,—not to them that *defer* His appearing,—but to all them that "*love* His appearing." Some forget even that He is to come. Their loins are ungirt, and their lamps are but dimly burning. They think rather of dying and death, than of Christ and His return. The Church was not always so. When I was in London, I wanted very much to see a friend; and one day, after great trouble, I went to see him. The servant said he was out, but that he would soon return, and I occupied the time, while waiting, in putting down some thoughts in writing, and, at last, I forgot I was waiting for him. That is just where the Church is. She had said, "Come, Lord Jesus

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Oh come, come!" She did say it in the early bloom of Christianity. But she got to writing about it, controverting about it, and then forgot, like the five foolish virgins, that He had ever said He would come. Let us be awake and watchful.

"The night is wearing fast away;
The glorious day is breaking."

Selections.

THE CONDITION OF THE WORLD AS THE ADVENT OF OUR LORD APPROACHES.

An idea is abroad in Christian Society, that through the progress of civilization and the gradual spread of the Gospel, a Millennium of Peace and Righteousness will be introduced, and this world will thereby be prepared for the Second Advent of our Zord. This is, without doubt, a *grand theory*, and one which is sure to obtain favor; but it is FALSE. The Word of God has nowhere sanctioned such a notion: indeed the *direct contrary* is clearly laid before us. Moreover, we ourselves are called to live in days when science and civilization have arrived at wondrous height. Men's talents never were so highly tutored: human skill was never so developed: refinement also has attained to exquisite perfection in almost every grade of life. But what of PEACE? It is needful to speak very cautiously respecting it, and to give all our science a direction which concerns the munitions of war. And what of RIGHTEOUSNESS? In every circle of Society (clothed indeed in seemly garment, but all the more iniquitous by consequence) *ungodliness abounds. Sin* grows in presumption, and comes in with gentleness and plausibility, to take possession and to overthrow. We are not, therefore, making progress towards this visionary excellence. Nay, are we not departing farther day by day, from what is good and holy? I need not surely stay to offer proofs of these positions. They are patent to the most casual observers of the times. No one who mingles with society, or reads the daily newspapers, can help lamenting that the case is *even thus*. It does not *seem*, therefore, as if we were *at present* making progress toward Millennial perfection. No one, I should suppose, can say that matters lead to any such conclusion.

But let us look, now, at our Bibles, and there find what we must expect as time flies on, and the Great Day of Christ approaches.

In the first place, we find that nothing is laid down in plainer terms than this, "Iniquity shall abound" in a peculiar and fearful manner as the time draws near.

Our Saviour's words are powerful, which in the twenty-fourth chapter of St. Matthew, and elsewhere, foretell some of the wonders of that "end" for which we look. He cheers us indeed by the declaration that, "The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations," and by other gladdening assurances; but then, on the other hand, He forewarns us how that as the end draws near "iniquity shall abound" and "the love of many shall wax cold." He reminds us of the days of NOAH, when the world was totally regardless of the fear of God, when "every imagination of the thoughts of man's heart was only evil continually,"* and tells us "So shall it be also in the days of the Son of Man."† He refers, likewise, to the days of LOT, when men were sinners before the Lord exceedingly,‡ and declares "Even thus shall it be in the day when the Son of Man is revealed."§ And elsewhere we find the Saviour asking the conclusive question, "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?"‖

But let us see now what the word of the inspired Apostles was upon this subject. St. Paul deals therewith plainly, in his second Epistle to the Thessalonians: "Let no man deceive you

* Gen. 6 : 5. † Luke 17 : 26.
‡ Gen. 13 : 13. § Luke 17 : 30.
‖ Luke 18 : 8.

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by any means, for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition .... whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."* So, likewise, in his second Epistle to Timothy, we find him speaking of the "perilous times" which shall come "in the last days," when "Men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."† St. Jude, also, in his short Epistle, warns us how that in the last times there shall be "mockers" who shall walk "after their own ungodly lusts."‡ To the same conclusion does the book of Revelation lead us.§

But if the evidence be so strong in the *New* Testament, we may expect to find some intimation of the same thing in the *Old* Testament also; since that part of the Word of God dwells likewise very fully on the subject of the Second Advent.

On reference, we shall find that the *Old* Testament writers had *by no means* been permitted to lose sight of it. When Isaiah speaks so strongly of the final judgments which shall come upon the earth, *making it empty—laying it waste, turning it upside down—defiling it under the inhabitants thereof;*—what is the great cause assigned but that men "*have transgressed the laws, changed the ordinances, broken the everlasting covenant!*" "*Therefore,*" it is added, "hath the curse devoured the earth, ... fear, and the pit, and the snare, are upon its inhabitants," it shall "be moved exceedingly,"—"reel to and fro like a drunkard, and be removed, like a cottage, and the transgression thereof shall be heavy upon it."* So again in speaking of the judgments which shall accompany the introduction of that day, when "the wolf and the lamb shall feed together and the lion shall eat straw like the bullock," and when "they shall not hurt nor destroy;" he says, "Behold the Lord will come with fire and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire; for by fire, and by His sword will the Lord plead with all flesh, and the slain of the Lord shall be many..... *For I know their works and their thoughts.* It shall come that I will gather all nations and tongues, and they shall come and see my glory..... And they shall go forth, and look upon the *carcases of the men that have transgressed against* ME: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."†

So far for a glance only at the testimony of Isaiah. Let me now refer you to the Prophet Daniel. In the seventh chapter we have the four great Kingdoms of the world's history brought before us; *the fourth* enduring till the day when the judgment shall sit, and the Saints of the Most High shall take the reins of government. Now, although *through wickedness*, each of these Kingdoms was to meet with its destruction, the iniquity of *the fourth only* is dwelt upon, and the sinfulness of this Kingdom it is declared, shall *not abate* until "*the judgment shall be set, and the books opened.*"‡ Of the last form of this Kingdom's government, it is declared, "He shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws; and they shall be given unto his hand, until a time, and times, and the dividing of time." And then it is added, "But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end."§ But let me ask you carefully to study the seventh, eighth, ninth, and eleventh chapters of this Prophecy; and you will, I think, see clearly that as the time of the Millennial reign approaches, we are to expect *wick-*

* 2 Thess. 2 : 3–10. † 2 Tim. 3 : 1–5.
‡ Jude 18. § Rev. 16, 17, 19, &c.

* Isaiah 24 : 6–22. † Isaiah 66 : 15–24.
‡ Daniel 7 : 10. § Daniel 7 : 23–26.

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edness to abound, and practice, and prosper, with a mighty hand.

The glorious rest, therefore, which this world shall enjoy, will not be *gradually developed*: it will not be brought about by education, nor by the preaching of the Gospel; nor by the mutual consent of nations, nor by any instrumentality whatsoever which mankind will bring to bear on its direction. "*The whole world lieth in wickedness.*" It *has* so lain since Adam fell: it *will* so lie until the day of its regeneration. And as we near that day, the Word will be heard with an increasing power, which says, "Woe to the inhabiters of the earth, and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."*

But farther. There shall be a PERIOD OF TRIBULATION such as has not been "since the beginning of the world."

Our Saviour foretold "famines, pestilences, and earthquakes,"—"war and rumors of war," —nation rising against nation, and kingdom against kingdom.† These were to be "the *beginning* of sorrows," the *precursors* of "THE GREAT TRIBULATION."

I know not how to choose from a mass of Scripture passages which speak of the tremendous trials of the last days; the fit accompaniments of the increasing wickedness. The Lord, as Isaiah prophesied, "will punish the world for their evil and the wicked for their iniquity." "I will cause," said God, "the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore, I will shake the heavens; and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of His fierce anger."‡ "Come near, ye nations, to hear; and hearken ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down as the leaf falleth off from the vine and as the falling fig from the fig-tree."* Thus does the Lord speak of a time yet to come, a time fearful with exceeding terror for all nations of the earth, betokening the approach of the great day of God.

But let us refer to Jeremiah. The words of *his* prophecy are no less terrible in that remarkable twenty-fifth chapter wherein he dwells so strongly upon the judgments of the latter day, when "the Lord shall roar from on high, and utter His voice from His holy habitation," and when He shall "plead with all flesh," and "give them that are wicked to the sword. Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be, at that day, from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be as dung upon the ground."†

Or, let us hear the testimony of the prophet Joel, when *he also* foretells important details of the "last days." "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plough-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe: come get you down: for the press is full, the fats overflow: for their wickedness is great. Multitudes, multitudes in the valley of decision." And this shall come to pass as that foretold time approaches, when "the sun and moon shall be darkened, and the

* Rev. 12 : 12. † Matt. 24 : 6–8.
‡ Isaiah 13 : 11–13.

* Isaiah 34 : 1–4. † Jeremiah 25 ; 32, 33.

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stars shall withdraw their shining," and "the Lord shall roar out of Zion, and utter His voice from Jerusalem; and the heavens shall shake; and the Lord will be the hope of His people, and the strength of the children of Israel," and men shall know that the Lord dwelleth in Zion, and Jerusalem shall "be holy, and there shall no strangers pass through her any more," but "Judah shall dwell forever, and Jerusalem from generation to generation."*

And so might we quote from Prophet after Prophet. But we have enough to show us, beyond doubt, that when the Lord shall come again upon this earth it will be in the midst of *dreadful carnage: the heathen raging: the people imagining a vain thing: the Kings of the earth setting themselves together against the Lord and against His anointed.*† There will be, indeed, "a voice of lamentation, and of bitter weeping:" the antitype of Rachel weeping for her children, and refusing to be comforted because they are not:‡ for the wine-press of the wrath of God shall be trodden, and blood will come out thereof, as it is declared, "Even to the horse-bridles by the space of a thousand and six hundred furlongs."§

But there shall be OTHER CAUSES OF SAD TROUBLE in the last days, besides those which we have now referred to.

Satan, knowing "that he hath but a short time," will grow *desperate.* He will "come down having great wrath."‖ A peculiar power will be permitted, and he will exercise it wisely. There shall be "fearful sights and great wonders. Blood and fire, and pillars of smoke." "Doctrines of devils" advocated and received. "Wandering spirits" communicated with, heeded and trusted.¶ Men energized by Satan and empowered to work miracles upon the earth—of kind without example on the page of history; iniquity and craft performing such astounding deeds "as to deceive, if it were possible, even the elect;"* the earth filled full of "trouble and darkness, dimness and anguish;" so that men in their multitudes shall be "*driven to darkness.*"

Thus wickedness and tribulation, terrible and increasing, shall be found among the characteristics of THE WORLD as the great day of the Lord draws near, and there shall not be (as so many vainly think) a gradual increase of true enlightenment, righteousness, and peace, to usher in the gentle reign of the Redeemer. For aught then which we learn from the state of things around us in the world, we may be even at the present moment *drawing near* to the great Advent of our God.

* Joel 3. † Psalm 2 : 1, 2. ‡ Jer. 31 : 15.
§ Rev. 14 : 20. ‖ Rev. 12 : 12.
¶ "Now the Spirit speaketh expressly that in the latter days some shall depart from the faith, giving heed to seducing (πλανοις *i. e. wandering*) spirits, and doctrines of *devils speaking lies in hypocrisy.*" (1 Tim. 4 : 1, 2; see also Isaiah 8 : 19–22; 2 Thess. 2 : 3–12; Rev. 13 : 11–16, and Rev. 16 : 13, 14.) This subject is very faithfully dealt with in a little work by Rev. E. Nangle, M.A., Rector of Skreen, entitled "Spiritualism fairly Tried."—(Werteim and Macintosh.)

THE TIMES OF RESTITUTION.

BY REV. THOMAS GEORGE BELL, LL.D.

(Continued from page 137.)

6. *We will now consider various scriptures which refer to the earth in Millennial times.* Read Isaiah 66 : 19, 20. In this passage we have the preserved remnant brought out of the tribulation under Antichrist, and going to various Gentile nations, to declare God's glory among them. Then the long-lost ten tribes found out, and brought as an offering to the Lord, out of all nations. They are brought to Jerusalem. In Zechariah 14 : 16, we have, "every one that is left of all the nations which came against Jerusalem," going up to Jerusalem "to worship the King, the Lord of Hosts." In Rev. 21 : 24, we get, "The nations of them which are saved shall walk in the light of it." That is, of the heavenly city. They walk on earth; their light is the heavenly city shining above them. The book of the prophet Isaiah is full of descriptions of the state of things in the earth during those times. We can but quickly read over a few of the principal passages. Isa. 11. The whole chapter refers to Millennial times. In the beginning of the 25th chapter, we have "Jacob's trouble," and in the remainder, we see

* Matt. 24 : 24.

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the Lord's deliverance of his people. The 40th chapter refers to Israel. So does the 54th and 55th. In the last verses of the latter chapter, we get a picture of the earthly state in Millennial times. "Ye (Israel) shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." The 60th chapter refers to Israel at the same period. Also the 65th, in the end of which chapter we have a beautiful picture of Jerusalem, and the countries around it in Millennial times. See also, Zech. 14:20, 21, and Rom. 8:19, &c. The present condition of the earth, is set forth in the last quoted scripture—*a groaning creation.* The rolling thunder—the flashing lightning—the tempest—the hurricane—the earthquake—the suffering of the beasts of the field—the devouring ravages of the lion and other wild beasts of the desert—these, and many sounds besides, are the groans of creation suffering under the curse which Man's sin brought in. This we are led to expect, in the scripture before us, will be all put away in the day of the manifestation of the sons of God. It is very sweet to think of the change that will pass on us, before the period when this Millennial blessedness shall come in. The day when the world shall look upon us, and see us with our Lord, is the day of *our manifestation.* We are not now what we appear to be. We are really what we do not appear to be. We are sons of God. Some of us look most unlike it. Some, because they have so many of the world's trappings about them, that they give you no idea of the *heavenly citizen.* Others are in so much suffering, distress, and poverty, that they look like anything rather than "children of a king." Notwithstanding all this, we are God's children, though, in external appearances, not to be recognized as such. In *that day* all these disguises will be dropped. We will come out in our true character. We will be *openly manifested* in all the glorious characteristics of our heavenly home, and our relationship to our God as children of his most blessed family. To *that day*—if I may use the expression—Creation's instincts are drawn out. Creation waits for it. Creation longs for it. Oh with how much more ardent longings should the Church—the bride of Christ—look forward to such times! The bride of Christ should be longing for her Lord's appearing. He comes to restore all things, and to bring in those blessed times. The word translated "*restitution,*" might be rendered "*restoration.*" Calvin has it, "*The times of restoring.*" The remark of Calvin on the passage is worthy of our notice. He says, "If at this time we see many things confused in the world, let this hope refresh us, that Christ shall once come, that *He* may restore all things."

Let us give our minds, now, to some general reflections. How blessed indeed are those who have part in the first resurrection. We may say, in a certain sense, that there are three resurrections spoken of in God's word; yet, to be more correct, we say *two,* but the first resurrection stands connected with two points, which are in inseparable union. The resurrection of the soul from the death of sin, by the quickening of the Holy Ghost, and the resurrection of the bodies of such of the quickened family as have slept in Jesus, and this to be accomplished at the Lord's coming. We who believe—all who believe—are risen in Christ, now—rose in him when he rose from the dead. The Lord may still tarry, and we may be called upon to sleep in Jesus. In such case, we will have part *in the first resurrection.* This is the resurrection of the just. The wicked dead have nothing to do with *that* resurrection. Their bodies lie until the end of the thousand years. They are with the fallen angels reserved, as it were, in chains of darkness, unto the judgment of the great white throne. There the sentence will be pronounced, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Ah! sinner, what a fearful prospect. Departure from God—eternal destruction—the lake of fire and brimstone—the worm that never dies, and the fire that is never quenched. Let me here give a most solemn protest against that with which I have met in different quarters within the last few months, viz.,—the soul-delu-

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sive, and soul-destroying idea, that the punishment of the wicked is not eternal—that after a certain period of suffering, annihilation will put an end to their torments. This is in such complete opposition to the plain declaration of God's word, that the wonder is, any one should speak of it, and yet at the same time profess to recognize the Bible as God's book. The smoke of their torment riseth up *forever and ever.* (Read Daniel 12:2; Matt. 25:46.) How solemn the thought for those yet in their sins. May the Lord the Spirit carry home the word to their consciences. I speak in love, but I desire to speak faithfully. To you, sinner, I address myself. If you are alive when the Lord takes away his church, you will be left to suffer under all the judgments upon Antichrist; then you go down to darkness; there you wait for the still heavier judgments of the great day, and the eternal infliction of the awful sentence. If you die to-night, you may escape the judgments upon Antichrist, but *you cannot escape* the judgments of the great day and the everlasting fire. May the Lord have mercy on your precious soul! To you who know and love Christ, I say, beloved in Him, cling to the whole truth of God. Try the spirits. Get spiritual discernment—the spiritually-opened ear, to know the voice of Christ, and distinguish it from the voice of strangers. Oh! brethren and sisters in Christ, let us be among those of whom the Lord speaks (Isaiah 66:2): "To this man will I look, even to him that is poor, and of a contrite spirit, *and trembleth at my word.*" Pride seems the very character of the age in which we live, the pride of man leading him to take God's word in his hand, and attempt to bring it down to the level of his own reasoning powers, sitting in judgment upon it, instead of submitting to be judged by it. Child of God, I turn with you from these solemn matters, to take another look at the glory which awaits us. Eighteen hundred years ago, the Lord said, "I come quickly." Surely He must be now at hand. He comes to take us home. He will dry up the last tear—soothe the last sigh—hush Creation's groan—light up the heavenly city—gather all its glorified inhabitants, and raise the first note of its eternal song. Shall we not even now cry in ardent desire, "Make haste, my beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices."

I am watching for the morning.
When He who for me died,
In glorious state returning,
Shall claim the Church—His bride.

I am watching for the morning
Of a bright and glorious day,
That shall hush creation's groaning,
And wipe her tears away.

I am watching for the morning;
The night is *almost gone;*
I wait the note of warning,
Then will I get me home!

CIVILIZED HEATHENS.

The Rev. E. H. Chapin, of New York City, in a neat little volume entitled, "Humanity in the City," discourses thus pointedly in reference to the heathenism of his own town.

"No one needs to be told that there are savages in New York, as well as in the islands of the sea. Savages, not in gloomy forests, but under the strength of gas-light, and the eyes of policemen; with garments as fantastic, and souls as brutal, as any of their kindred at the antipodes. China, India, Africa! will you not find their features in some circles of the social world right around you? Idolatry! you cannot find any more gross, any more cruel, than within the area of a mile around this pulpit. Dark minds, from which God is obscured; deluded souls, whose fetich is the dice-box or the bottle; apathetic spirits, steeped in sensual abomination, unmoved by a moral ripple, soaking in the slumb of animal vitality. False gods, more hideous than Moloch or Baal; worshipped with shrieks and curses, with the hearth-stone for the bloody altar, and the drunken husband for the immolating priest, and women and children for the victims. I have no terms of respect too high for the brave and conscientious men who carry the Gospel, and their own lives, in their hands to distant shores. But surely, they need not go thus far to *seek* for the benighted and the debased."

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Editorial.

THE DIFFICULTY SOLVED.

TWO STAGES OF THE ADVENT.

THERE are persons, seriously impressed with the passages of Holy Scripture which lay upon us the duty of so watching for the Saviour's return as to expect it constantly, who yet are at a loss to understand how this meaning should be attached to them, when other passages seem as plainly to interpose other events which have not yet transpired, and which must occur anterior to the Lord's second advent. The case may be thus stated:

We have, on the one hand, the oft-repeated exhortation to incessant watchfulness for the Lord's coming, as a thing that may at any moment occur, without any further notification to the world. We have, on the other hand, many specified events predicted to precede it. We have the revelation (as in Zech. 14) of the precise point at which, in relation to these events, it will occur. We are there told that "the Lord our God shall come, and all His saints with Him," and that "His feet shall stand upon the Mount of Olives." But *when?* Not until the nations shall be gathered against Jerusalem to battle (vs. 1, 2). Now, if we are to exercise the constant watchfulness and expectancy enjoined upon us, what are we to do with these predicted events which must first take place? Do we not necessarily ignore them by thinking that the Advent is at present impending? And if we regard these events as certain to come before the Advent, do we not thereby throw ourselves out of that attitude of continual expectancy which appears to be equally our duty? How, then, asks one of our correspondents, is this difficulty to be solved, and the objection to the doctrine of the speedy Advent based upon it to be answered? A very few words ought to be sufficient to answer the question, and to relieve the whole case of all seeming inconsistency. Our Lord's first coming consisted of two great acts,—His incarnation, when He took our nature upon Him; and His resurrection, when God brought His first-begotten into the world. Between these there was an interval of more than thirty years, although His first coming, including His birth and His resurrection, is foretold as *one event*. Even so His second coming, foretold in like manner as *one event*, is to consist of two or more great parts, acts, or stages. The Scriptures plainly set forth a coming of Christ FOR His Church, which he catches up "*in the air*," and a coming of Christ WITH His Church, surrounded by which He descends *to the earth*. And though we cannot give the exact length of the interval between the one and the other, the Scriptures give us plainly to understand that it will be an interval of *years*, furnishing ample time for the events which must occur between the present and the time of His manifestation with all His saint-angels with Him.

Of the first of these we read in 1 Cor. 15: 22, 23, 51, 52; 1 Thess. 4: 15–17; where the Apostle speaks of the resurrection of *them that are Christ's*, and of the sudden transmutation of those of them that are alive at Christ's coming;—where he speaks of them that "are alive and remain unto the coming of the Lord," and of them that sleep in the Lord, being "caught up together in the clouds, to meet the Lord in the air." This is Christ's coming *for* His Church.

The second stage, or His coming *with* His Church, we read of in Jude 14, 15; in Zech. 14: 4, 5; and in Rev. 19: 11–14; where it is said, "The Lord cometh *with ten thousand of His saints*"—"the Lord shall come, *and all the saints with Him*"—"*the armies which were in heaven followed Him*, clothed in fine linen, white and clean," which "fine linen is the righteousness of *saints*." Certainly, the coming *for* the saints, and this coming *with* the saints, cannot be precisely the same; for if He comes *with* them, how can He yet come *for* them? and if He comes *for* them, how can they be said to come *with* and *follow* Him?

And as these two stages of the Advent differ in their circumstances and object, so are they

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necessarily separated in point of time. There is an interval between them. How long that interval may be, we may not be able to say. The probabilities are, that it will stretch over the space of *years*. In Rev. 5, we find the saints, or elect Church, symbolized by the elders and living creatures, *with the Lord in heaven*, even before the seals of judgment are opened or the vials of wrath poured out. We there hear them singing a song of joyful hope respecting a portion which is to be given them at a period still more remote, when they shall "reign on the earth," and when, of course, the desolations of the judgment have passed. To the same effect is the promise made to the Church at Philadelphia: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation [trial] which shall come upon all the world." (Rev. 3 : 10.) So also our Lord's words, "Watch, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21 : 36.) This hour of trial, and these dreadful things which are to come to pass, are just those things which are set forth under the opening of the seals and the pouring out of the vials, even the scenes of judgment with which the Lord will smite the earth for its sins. But from these, God's watchful and waiting saints are to be kept, delivered, and saved. This deliverance is effected by the sudden and miraculous translation of them out of the world into his own presence in the heavenly regions at his coming. He thus comes *for* them, and calls them into the "chambers" provided for them, and hideth them in his pavilion till the indignation be overpassed. Time is thus plainly indicated as intervening between His coming *for* them, and his coming *with* them to reign on the earth. And in this interval between these two stages of the Advent it is, that all these events predicted to occur before Christ's coming *with his saints* may and doubtless will occur.

The watching and waiting, therefore, to which the Scriptures exhort us so earnestly, respect the first stage of the coming, in which Christ is to come "as a thief," to steal away His own chosen, and not so much that further coming afterwards "with all His saints with Him." Between us and the latter, there remain many wonders to be accomplished, of which the Scriptures speak largely, and which make up in their aggregate the great crisis of human history; but, between us and Christ's coming *for* His saints, the Scriptures locate nothing upon which we can found a solid argument that it shall not take place to-morrow. All that remains to be accomplished is the filling up of the number of the elect, which can be known only to God. When that elect body is once full, Christ will come, as a thief in the night, and catch away His own jewels to Himself in the celestial regions; and then shall be that consummation of the times in which the events of ages shall transpire in a few months and years, fulfilling those predictions with which so many are disposed to persuade themselves that the Lord's coming cannot yet for a long time occur.

It was a maxim uttered of old, "Distinguish *the time*, and the Scriptures will harmonize." The force and truthfulness of this maxim is illustrated in the case before us. Distinguish the stage of the Advent for which we are commanded to watch daily, and what else the Scriptures declare of events yet to come will be found in no way to blunt the point of these solemn admonitions. Reader, are you prepared?

TALK WITH OUR READERS ABOUT COMMON THINGS.

DEMONISM.

THE tendency of the age towards what is called "refinement" has had a great influence over men's minds in disposing them to reject everything supernatural as being superstition. Neologists have explained away all the miracles of the Bible; and many of its plainest statements are made to lose their meaning by the figurative system of interpretation, which, even in the hands of good men, has come to be considered the natural one. And yet, at the same time, we behold the strange phenomenon of parties who, a little while ago, would believe

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nothing but what their external senses conveyed to them—men who "believed in all unbelief"—now giving ready credence to the demoniacal communications of the last fifteen years as entirely truthful and reliable. Speaking great swelling words, and professing themselves to be wise, they are become fools.

Now, it is much to be noted that many Christians, although they hear incidentally, and cannot help hearing a great deal about "spiritualism" and "spiritual circles," in their daily intercourse, still look upon them as nothing more than childish superstition, or developments of the occult powers of nature and magnetic science.

If we could get their attention, we would warn them, with all the earnestness we can command, to avoid any connection with these things, lest their souls should suffer loss. In the most cunning manner Satan has paved the way, until he has accustomed the community to regard with indifference, as belonging to the mere "mental phenomena" and customs of the times, matters that tend to sap the very foundations of our most holy faith. "Spiritual circles" are generally regarded as childish and silly whims, and "mediums" as weak-minded and credulous persons; whereas the fact is, the system is witchcraft, simply and purely; and a fully developed medium is what is described in Matt. 8 : 28–34, Mark 5 : 1–13, Luke 8 : 26–33. The proof of this is cumulative, and the experiment within easy reach in every town in the land, according to 1 John 4 : 1. And every established Christian ought to make it; not only in order to convince himself, but, especially, in order to be in a position to warn young persons who are easily led astray, and are often, in the first instance, attracted by a natural curiosity. Thus he would be enabled to hold up this Satanic wickedness in its true light, and to forearm with the proper antidote such as are in danger of being poisoned by it, and ruined in soul and body.

The Scriptures teach us that necromancy and witchcraft are *real:* it does not denounce imaginary things. Let every one who would be saved avoid frequenting spiritual circles and consulting mediums, as he would the pestilence.

Modern intercourse with demons,* or the spirits of dead men, has, however, taken a new turn in the manner of its development. It has marked characteristics of its own; *it speaks as a lamb*, with all deceivableness of unrighteousness. It glorifies Christian virtues, worships God, speaks respectfully of Christ, and extols morality to the skies; but when compelled to show its true colors, denies the atonement, and the inspiration and divine authority of the Scriptures.

The communications which these wicked spirits, transforming themselves, like their master, into angels of light, have been making, have, at length, tinged the habits of thought of the whole nation: their teachings have been received first as novel, then as instructive, and now as *authoritative.* The spiritualists have multiplied rapidly throughout the whole of Christendom, but especially in this country. In the year 1862, the professed spiritualists of New York city, alone, were estimated at 90,000; since then they have been doubled, if not quadrupled; and now they have become so emboldened with the influence they have acquired over public sentiment, that a National Convention of Spiritualists is proposed to be holden in Chicago in the month of August, this year, and that for the avowed purpose of seeking to control the principles of the nation.

The abstract Antichristian leaven which, in various ways, has been working in the world since the days of John, is fast assuming the concrete in the glorification and projected deification of human institutions; nor has Protestantism escaped the snare. *Manworship has become interwoven with the entire framework of society*, not excepting the ordinances, systems, and enterprises of the Church itself. Witchcraft, in its final development of spiritualism, has *ripened* the whole, and prepared the world for the speedy establishment of "anthro-

* The Satanic possessions mentioned in the New Testament are all ascribed to *demons*, although in our version the word is rendered "devils." Those who wish to see the proof that demons are the spirits of dead men are referred to Dr. Seiss's excellent treatise called "The Wonderful Confederation."

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VOL. 2. No. 10.

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THE Prophetic Times.

A NEW SERIAL,

DEVOTED TO THE EXPOSITION AND INCULCATION OF THE DOCTRINE OF THE SPEEDY COMING AND REIGN OF THE LORD JESUS CHRIST, AND RELATED SUBJECTS.

EDITED BY

REV. DRS. SEISS, NEWTON, DUFFIELD, AND OTHERS.

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TO OUR FRIENDS AND PATRONS.

1. We wish to have it understood that *The Prophetic Times* has entirely changed hands, in everything but the Editorship. The former publisher is now entirely separated from it. It has become the property of those who assumed the responsibility of supplying the lacking numbers for 1863, which our subscribers were about to lose by his default.

2. It has been determined, by the help of God, and the co-operation of his people, *to continue the publication, under the personal management of the Editors.* Let this be made known, to counteract the false impression that *The Prophetic Times* has been suspended.

3. At present rates, however, we have not subscribers and income sufficient to save us from pecuniary losses. We therefore appeal to our friends to help us, by renewed efforts to extend our circulation, and also by *donations* to the cause. To increase the price would put our periodical beyond the reach of many, and as some of the editors have already incurred heavy liabilities on account of the Times, besides their gratuitous labors, they feel free to apply to other friends of the cause for contributions, believing at the same time that no better investment of a few spare dollars here and there can be made, than by giving them for the dissemination of knowledge on this particular subject just now. We put our plea upon the basis of a public benefaction, and will see that every dollar given is properly applied.

4. The time is growing short; the times are ominous; the ignorance and drowsiness of men with regard to this subject are very great; and the consequent call for the vigorous prosecution of our work is very urgent. Let each do something.

5. The interest and earnest inquiry awakened by our efforts in the past, and the good fruits produced in many directions, convince us that it is our duty to press the claims of our enterprise anew, with increased zeal and diligence, and not permit it to drop now after what has been done, and when it is so much needed.

6. Instead of ten or twelve hundred subscribers, we ought to have five or ten times that number, and we believe, if our cause were fairly presented, and our friends would just take the matter in hand, that another year would witness such a multiplication of our list. What is to hinder? Our serial is not denominational, and there is not another periodical devoted to the subject, as far as we know, from Maine to the Rio Grande, established on the same orthodox and catholic basis, or that all churches may so safely welcome to their families.

7. We accordingly lay this matter before the public, and send abroad our statements, beseeching all sympathizers with our doctrines to give our efforts a place in their prayers, and to decide before God, and the speedy coming of our blessed Lord, what they will do towards sustaining our enterprise, and thus giving to a drowsy church and world the benefit of what we may be able to address to the hearts and consciences of our readers on this great theme.

If each of our present subscribers could send us but *one dollar*, along with the regular subscription, or one or two new subscribers, it would insure our success, and help us to distribute gratuitously many copies where great good might result.

☞ All communications, remittances, and orders, to be addressed to the resident editors, or simply to

"PROPHETIC TIMES,"
POST OFFICE BOX 2245,
PHILADELPHIA, PA.

N. B. Persons in Canada and elsewhere, who would find it more convenient to pay to Rev. M. Baxter, can do so, as he is fully authorized to receive subscriptions or donations intended for us.

On behalf of "The Prophetic Times."

JOSEPH A. SEISS.

PHILADELPHIA, PA., January, 1864.

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The Prophetic Times.

Vol. II. OCTOBER, 1864. No. 10.

Special Contributions.

CLIPPINGS OF ITEMS.

SPIRITUALISM.

A LONG and able article on the above subject, by William Howitt, is published in the "Herald of Progress," Dec. 19th, 1863:

"The article relates more particularly to Spiritualism in France. When speaking in general terms of its progress, he quotes as follows from the 'Plain Guide to Spiritualism,' by Uriah Clark:

"There are now in the United States, Mr. Clark tells us, 500 public mediums who receive visitors; more than 50,000 more private ones; 500 books and pamphlets have been published on the subject, and many of them immensely circulated. There are 500 public speakers and lecturers on it, and more than 1000 occasional ones. There are nearly 2000 places for public circles, conferences, or lectures, and in many places flourishing Sunday-schools. The believers—the decisive believers—number about 2,000,000, while the nominal ones are nearly 5,000,000. In the eastern continent the number may be reckoned at 1,000,000. The whole number now on the globe, supposed to recognize the fact of spiritual intercourse, cannot fall short of 20,000,000. The whole population of the globe is 1,000,000,000, only 50,000,000 of whom are professing Christians, and not more than 5,000,000 regarded as genuine; according to orthodoxy, thus leaving 995,000,000 of immortal souls with no certain hope of salvation. But Mr. Clark goes on:

"These startling statistics must be met. They reveal the mighty work which some new dispensation is called on to accomplish, and the matchless mission which Spiritualism has already accomplished within the brief space of fifteen years. This Gospel has become an immense fact with its million of witnesses. From the mines of modern El Dorado to the bleak coasts of Greenland; from the rock of old Plymouth to the shores of Oregon; from the ice-wrapped peaks of Lapland to the jungles of the Orient. Indies; from the exile realms of Siberia to the southern promontory of the Ethiopian continent; wherever progress has carried the intelligence of civilization,—there these spiritual phenomena, which have become household realities in our midst, have opened visions of the supermundane universe. And these phenomena are concurring in demonstrating the agency of some power and intelligence other than that belonging to the sphere of material causation, and referable only to spiritual beings, capable of manifesting themselves to man on the normal plane of earth. It is behind the time to contend that these manifestations are not a reality. Neither magic or art, magnetism or electricity or psychology can account for them. Thousands of intelligent witnesses have investigated, and their testimony is before the world, with an array of strength never equalled in behalf of any other system of science or philosophy. Neither astronomy, geology, nor phrenology, for more than a quarter of a century, had as many advocates as Spiritualism has now, after only fifteen years since its advent; and it may be doubted whether Christianity, in a century from the birth of

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Christ, numbered as many as the Spiritualists of to-day."

Mr. Howitt then says:

"But Mr. Clark does not state the case of Spiritualism in its fullness; he does not display its gigantic bulk as it is. So far from Spiritualism numbering twenty millions of votaries only, it numbers the majority of the population of the globe. All the Eastern nations are, and have been Spiritualists, from time immemorial. The Syrian, the Indian, the Persian, and Chinese swarming populations, are Spiritualists to a man. Buddhists and Brahminists, followers of Mahomet or Laotse—all are Spiritualists. They are not twenty millions, but hundreds of millions; they are the great majority of the population of the globe, be they of whatever creed they may."

"It is a well-known fact 'that heathen nations,' to whom Mr. Howitt has just referred, are worshippers of demons, or in other words, consulters of 'familiar spirits,' as mentioned in the Bible. These 'seducing spirits' gained their confidence several centuries before the first advent of Christ; and we are now witnessing the last great effort of Satan to get entire control over the people on our planet."

Mr. Howitt further remarks:

"France has to a great extent become Spiritualist. Its Catholic portion, its great majority, is Spiritualist by its predominant faith. That Church, all over France, has its miracles continually recurring. And amongst its acute literary and scientific men, numbers have avowed themselves Spiritualists. France has its 'Society of Spiritualists.' France sees at the head of both society and State, its Imperial Family bearing open testimony to the reality of Spiritualism. France has a numerous body of distinguished men, who have written able and learned works on the subject, and it has several journals in its advocacy in Paris, those especially edited by Messrs. Pierart and Kardec. The names of Count Szapary, Baron de Guldenstubbe, Mirville, Cahagnet, Buret, Auguez, Caudemberg, Reynaud, Burruyer, Meray, Matthieu, Delaage, Goupil, Lacordaire, Louisy, Du Potet, Lausanne, Alexis, etc. etc., are to us familiar by their works on this great topic. . . .

"But, in spite of all opposition, Spiritualism in France, as all over the Continent, has stridden on calm, majestic, and invincible. In Germany, and Holland, and Belgium, it has produced a large number of works of the most philosophic character. In Switzerland it has awakened great numbers, and produced a distinct literature there. It has found supporters in such men as Dr. Roessinger, the Ragazzis, Bort, Bret, Mistral, Ammah, etc. In Italy, and especially at Palermo, in Sicily, the attempts of the priests to put it down have occasioned great commotion. In Spain itself it has gone to such a length that the Church has made a bonfire of its books.

"Many towns at present have societies composed chiefly of the members of the bench, the bar, the magistracy, and the functionaries. . . . Spiritual societies now abound in Spain, Russia, Austria, and Poland.

"But the most remarkable fact is the diminution of mere physical phenomena, in consequence of more spiritual communications. The spirits themselves say that the period of curiosity has passed there; the people are now in the second period, that of philosophy; and that ere long the third will commence,—the application of Spiritualism to the reform of humanity."

—

RISING STORM IN EUROPE.

A Paris correspondent of the New York "Commercial Advertiser" says:

"Here it is believed and hoped that the Danes, like the Poles, will continue the war, in the hope that ultimately they may receive help. By continuing the war, Prussia may claim an annexation of the Duchies as a compensation, and then France, claiming such an act as a violation of the treaty of London, may hold up the torn pieces of that treaty as an argument why she too ought to have a compensation for this aggrandizement of Germany on the North, and then will commence the march of the French army to the Rhine.

"It is certain that if the Danes decide to continue the war for the recovery of Schleswig, as they say they do, and if they continue it especially with any degree of success, the war

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will become general from one end of Europe to the other."

The Boston "Journal" of March 8th says:

"We have our foreign files to the 24th ult. The purposes of France are the subject of much speculation. There is said to be a quiet around Paris, but intense activity in the remote arsenals and dockyards. The correspondent of the London 'Herald' gives currency to the report that there are 400,000 men under arms, who could easily be placed on a war footing, and so perfect are the means of transport, that an army of 150,000 men might be concentrated on any given point almost before the knowledge that they had been set in motion had become general."

The Glasgow "Weekly Mail" speaks as follows:

"There is trouble brewing in the East of Europe. The question of the Principalities is once more coming above-board. Ominous movements of troops have lately been rife in that quarter. A large Russian army is massed on the frontier of Bessarabia; and Austria, on the other hand, is pouring soldiers into Transylvania. Already she is said to have 30,000 troops concentrated on the frontier. A Conference is in session at Constantinople. The most contradictory reports and speculations as to the condition of the Principalities and the designs of the protecting Powers find currency.

"In the South likewise the political sky is charged with menaces of coming trouble and perplexity. A strong disposition is manifested to stir anew the Roman question. The Italian Chambers have been debating the subject, and though no positive conclusion was arrived at—the Italian Ministry having learned the trick of giving the go-by to matters it is inconvenient to discuss—yet what was said will not fail of its effect. On the other side, the defenders of the Pontiff's temporal authority are taking the alarm. Spain, especially, is thrusting herself into the foreground, professing her anxiety to concert with the other Roman Catholic Powers as to the maintenance of the Pope's independence, and the preservation of his standing as an Italian monarch."

TROUBLE IN THE UNITED STATES.

One of our exchanges has the following:

"The people are becoming more and more weary of all restraint. They wish to do just as they please: and if they cannot, they are ready to head a revolutionary party. And when party feeling is as strong as at the present time, with a continued increase from year to year, what can we expect but 'perilous times?' Everything seems to be preparing for a general break-up in chaotic confusion."

Says the "Times" New York correspondent:

"Nothing but a success on the part of Grant will preserve the peace of the North; and in this city of New York there are elements of disorder and discontent, smouldering under a very thin cover of seeming tranquillity, which may at any time burst forth into a devastating conflagration. The next outbreak in this city will not be a riot, but an insurrection; not a mob of thieves and rowdies, but an organized multitude under definite leadership, for a definite object."

—

THE JEW AND HIS PROSPECTS.

"Thou shalt arise and have mercy upon Zion, for *the time to favor her*, yea, *the set time* is come, for thy servants take pleasure in her Stones and favor *the Dust* thereof."—Ps. 102 : 12, 13.

The chief Rabbi at Jerusalem, Haim David Hassan, in his letters to the editor of the "Herald" newspaper, published in Sydney, expressing his gratitude to the inhabitants of New South Wales for the relief they have lately afforded to the Jews, in providing suitable house accommodation for them in that British colony; and also referring to the material support, and special favor bestowed by Christians, generally, to the Israelitish nation, remarks: "Is not this a sure sign that the promises of God to His People are about to be fulfilled? is it not strong evidence, that the time is at hand, signified to Jacob and Israel, when it was said, "Return thou into thy fatherland, and take possession of it, forever, for surely, *the servants of God* are now awakened and impressed with a holy zeal to favor the dust of the Holy Land."

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SCHEMES OF NAPOLEON.

We clip the following article from the "World's Crisis:"

"The world is now pretty well convinced that Napoleon is playing no boy's game with the governments of this world. His are not movements made in a careless manner, but with a definite object in view; and all things seem to be favoring its accomplishment. It is no less than an effort to get control of the political and ecclesiastical power of this planet. We think he is Satan's chief instrument to accomplish such a result. It is well known that he is a consulter of familiar spirits. Everything Antichristian appears to be drifting under his influence. He already stands on a dizzy height, and when he falls it is to be into perdition."

The following from the "Vienna Presse" is an interesting item of news:

"The Mexican monarchy is intended not only to react against the Anglo-Saxon race and the democratic ideas of North America, but also against American Protestantism. Hence the immense enthusiasm with which the clerical party of both hemispheres has welcomed the advent of Maximilian I.

"By the erection of this throne, Napoleon III has rendered an immense service to the church, and this service is so highly appreciated by the court of Rome that important concessions have been made therefor to the French Government.

"In view of the advantages that the Court of Rome anticipates from Mexico, it has appeared necessary to have itself represented there by a personality, decided and energetic. The Pope has therefore chosen (in accordance with the advice of Antonelli) as Nuncio to Mexico, the Minister of War of Rome,—Monsignor de Morode—who on this occasion will be made a Cardinal. As Morode was on good terms with the French, it is thought, too, that his distant appointment will be satisfactory to the Court of the Tuileries.

"But the greater concession made to France will be the speedy elevation at the approaching Consistory of the Abbe Lucien Bonaparte, long a resident of Rome and the *cameriere* of the Pope, to the rank of Cardinal.

"The Prince Lucien would then be eligible to the Papacy, and on the death of Pius IX, can thus await the end of his days in peace. If Bonaparte mounts the Pontifical throne, the Papacy and its temporal possessions are safe. We must say, we are now witnessing very extraordinary things. An Austrian Archduke ascends the throne erected by a French Emperor, and the Emperor of Mexico becomes, by the force of circumstances, the mediator between the Tuileries and the Vatican."

—

IMMORALITY IN HIGH PLACES.

The "Christian Era" in speaking of society at Washington says:

"Is it not exceedingly lamentable, and should it not cause the blush of shame to mantle the cheek of every true-hearted, loyal American, to think what scenes of Sabbath-breaking, gambling, drunkenness, and licentiousness, are enacted by men who are sent to the Nation's Capital as the conservators of her interests and honor. If there is one spot in our land that needs reformation, it is where the great men do congregate every winter, the greatness of many of them, however, seeming to consist in the unholy rivalry of seeing which shall outstrip his competitors in running into every kind of debauchery and filth. We know there are exceptions, and that there are men both in the Senate and House of Representatives, who really love their country, and are men of principle and honor, and who go to Washington with the hope and prayer that they may do something for their country's weal. We honor such men, and they should be honored by all; and God will honor them, and we rejoice that *they* are the sprinkling of salt in these bodies which will preserve them from moral putrefaction, for were it not so, we see nothing to keep them from sinking into one great mass of offensive, rotten corruption.

"Do not recent developments prove to the satisfaction of every thinking man, that the time has come when moral character should be more considered in our choice of men who are to fill posts of honor and trust?

"Is it not high time to elect men who will look

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after the interests of the nation, rather than those who will make their official position a stepping-stone to the gratification of avaricious desires, or libidinous indulgence, or profligacy in high life in some of the Satanic shapes it so often assumes in Washington? It is even said that the dissipation and rioting this winter, exceeds anything that has ever gone before. If so, when such trials and emergencies are upon us as a people, should not the Lord's children appoint a day of special fasting and prayer for the men at Washington?"

—

THE COMET OF 1865.

Prof. Newmager, on a three years' scientific visit from Bavaria, tells us, that in 1865, a comet will come so close as to endanger the earth, and, should it not attach itself to our planet (as one globule of quicksilver to another) nor annihilate us, the sight will be most beautiful to behold. During three nights we shall have no darkness, but be bathed in the brilliant light of the blazing train! As the Professor is now on his way from Australia to Bavaria, we shall no doubt hear more from him on the subject on his arriving in Europe.

Those who, with no slight Scriptural warrant, look for the premillennial advent of Christ, and who see around them the "signs of the last times," can, without any great stretch of the imagination, read in Professor Newmager's calculation, a partial fulfilment of the predictions concerning the signs and wonders and shaking of the heavens at "the coming of the Son of Man," contained in Luke 21.—*The Press.*

THE THREATENING PROSPECT.

LET MEN BE WARNED AND REPENT.

THE view that Louis Napoleon will be the personal Antichrist is rapidly spreading, chiefly for the reason that he is historically and chronologically the representative of the restored seventh, or Napoleonic head of the Roman Empire, or wild beast, whose seventh head was wounded to death at Waterloo, but is now being healed of its deadly wound, and being restored by Louis Napoleon to its former position of supremacy over the territories of the old Roman Empire (Rev. 13 : 3); and in this restored form the Roman political and ecclesiastical empire is to gain "power over all nations, kindred, and tongues," including, of course, England and America, and then for forty-two months or three and a half years "to make war with the saints and overcome them;" in other words, to slay nearly all true Christians then living on the earth, and afterwards be destroyed at the battle of the great day of Christ's descent (Rev. 13 : 5, 7; 19 : 19).

Nor let it be forgotten that more than a hundred able expositors testify in their works that the prophetic dates show that the period for this universal supremacy of the Latin Church and Latin nations over all other nations, and the resulting world-wide slaughter of real Christians is somewhere between 1864 and 1875.

If the antediluvians were accounted guilty because they believed not the unsupported assertion of one man, Noah, regarding the coming flood, what is the guilt of modern professors of religion, who contemptuously turn a deaf ear to more than a hundred Noahs of our day, who warn them of a coming flood, not of water, but of the bloodshed and butchery of tens of thousands of Christ's people, for whom the instruments of racking torture and murderous extermination are about to be sharpened. Even now, while madness rules the hour, and plausible excuses are multiplied for justifying religious professors in mingling in the giddy scenes of frivolous distraction, and carnal expediency is blinding the eyes and closing the ears of those who should deliver a Noah testimony to a doomed world, and proclaimers of the Gospel of peace are inciting their hearers to deeds of carnage; even now the rider of the red and blood-stained war-horse under the second seal is about to mount his fiery steed, and swiftly to go forth with a great sword given to him to take peace from the earth; who is followed by a pale horse, bestridden by the twin destroyers, Death and Hell, empowered to kill with the sword, and with hunger, and with death, and with the beasts of the earth. Presently, instead of the smooth and siren voice of those who cry peace and safety when sudden destruc-

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tion is at hand, people will be startled by the hoarse yells of merciless persecutors and the terrifying shouts of riotous assailants. Instead of songs and music, there will be heard the shrieks of outraged innocence and the wails of helpless despair. The merry laugh will give place to the voice of lamentation and mourning and woe. From many who have been nursed in the lap of luxury will be heard the shrill and agonizing appeal for mercy, that will fall powerless upon the stony hearts of murderous zealots; and the heartrending groans of tormented martyrs will be mingled in discordant chorus with the exultant cries of fiendish ruffians, gloating over their expiring victims. Mobs inexpressibly more bold and bloodthirsty than those at New York in July, 1863, will establish a Reign of Terror, extending far and wide, after the example of the French Revolution, in 1793. Such are the scenes that will prevail during the latter three and a half years of the final seven years of this dispensation.

THE SAVIOUR'S COMING.

BY J. DENHAM SMITH.

(Transcribed for "The Prophetic Times.")

JESUS says He is gone to prepare a place for us, that where He is, there we may be also; and that He himself will come again for us, in order that we may be with Him. Paul, writing to the Thessalonians, tells us *how* He will come; that He will descend in the air; not to the earth at the first, but to the air; thence we shall go with Him to "the secret place of the most High," free from "the hour of temptation," and arrive with Him, as bride and bridegroom, for the marriage; thence, when He appears in His glory, we shall appear with Him in glory. Meanwhile, our attitude plainly is to *look for Him*, to wait for Him from heaven. The promise is, that He will come to us. And, surely, as dear Edward Irving says, "If my bride were in Calcutta, and I in England, and I say to her, I am coming; it would be a strange thing for her to be busying her mind about coming to me." The coming is promised. Says Christ, "I come quickly;" and, in case of doubt, He says, "Verily, verily." The words are very emphatic. "Surely, surely," says Jesus, "I come quickly." And then the Spirit says, "Come." And the Bride says, "Come." And *we* say, "Even so, come, Lord Jesus." Yes, we shall be forever with the Lord. The words in Matt. 25 takes us in where the bride and bridegroom celebrate their union. It shows us the door of this dispensation *shut*. But a new one opens when we *appear with Him* in glory.

I wonder, do you see the difference between *the coming* and *the appearing?* Says Paul (Col. 3 : 4), "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." The time may be brief, the interval short, yet are the members first "gathered" ere they publicly "appear," according to Enoch, who foretold of the Lord's appearing "with ten thousand (myriads) of his saints"—the gathering first, and then the appearing. The Princess Alexandra, before she appeared as the bride of the Prince, had to be brought from her native soil, and then she appeared with the bridegroom.

The Thessalonians were idolaters, brimful of superstition. But when the Apostle preached Jesus and His resurrection to them, they turned from their dumb idols, to wait for His coming from the heavens. Blessed, blessed truth is the promise of His coming!

Beloved friends, we may not all of us see eye to eye; but we are certain, whatever view you take of the Millennial question, that if you do not long for Jesus, your heart is not yet right. Paul says, the crown shall be given to all them—not that *controvert* Christ's appearing,—not to them that *defer* His appearing,—but to all them that "*love* His appearing." Some forget even that He is to come. Their loins are ungirt, and their lamps are but dimly burning. They think rather of dying and death, than of Christ and His return. The Church was not always so. When I was in London, I wanted very much to see a friend; and one day, after great trouble, I went to see him. The servant said he was out, but that he would soon return, and I occupied the time, while waiting, in putting down some thoughts in writing, and, at last, I forgot I was waiting for him. That is just where the Church is. She had said, "Come, Lord Jesus

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Oh come, come!" She did say it in the early bloom of Christianity. But she got to writing about it, controverting about it, and then forgot, like the five foolish virgins, that He had ever said He would come. Let us be awake and watchful.

"The night is wearing fast away;
The glorious day is breaking."

Selections.

THE CONDITION OF THE WORLD AS THE ADVENT OF OUR LORD APPROACHES.

An idea is abroad in Christian Society, that through the progress of civilization and the gradual spread of the Gospel, a Millennium of Peace and Righteousness will be introduced, and this world will thereby be prepared for the Second Advent of our Zord. This is, without doubt, a *grand theory*, and one which is sure to obtain favor; but it is FALSE. The Word of God has nowhere sanctioned such a notion: indeed the *direct contrary* is clearly laid before us. Moreover, we ourselves are called to live in, days when science and civilization have arrived at wondrous height. Men's talents never were so highly tutored: human skill was never so developed: refinement also has attained to exquisite perfection in almost every grade of life. But what of PEACE? It is needful to speak very cautiously respecting it, and to give all our science a direction which concerns the munitions of war. And what of RIGHTEOUSNESS? In every circle of Society (clothed indeed in seemly garment, but all the more iniquitous by consequence) *ungodliness abounds. Sin* grows in presumption, and comes in with gentleness and plausibility, to take possession and to overthrow. We are not, therefore, making progress towards this visionary excellence. Nay, are we not departing farther day by day, from what is good and holy? I need not surely stay to offer proofs of these positions. They are patent to the most casual observers of the times. No one who mingles with society, or reads the daily newspapers, can help lamenting that the case is *even thus*. It does not *seem*, therefore, as if we were *at present* making progress toward Millennial perfection. No one, I should suppose, can say that matters lead to any such conclusion.

But let us look, now, at our Bibles, and there find what we must expect as time flies on, and the Great Day of Christ approaches.

In the first place, we find that nothing is laid down in plainer terms than this, "Iniquity shall abound" in a peculiar and fearful manner as the time draws near.

Our Saviour's words are powerful, which in the twenty-fourth chapter of St. Matthew, and elsewhere, foretell some of the wonders of that "end" for which we look. He cheers us indeed by the declaration that, "The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations," and by other gladdening assurances; but then, on the other hand, He forewarns us how that as the end draws near "iniquity shall abound" and "the love of many shall wax cold." He reminds us of the days of NOAH, when the world was totally regardless of the fear of God, when "every imagination of the thoughts of man's heart was only evil continually,"* and tells us "So shall it be also in the days of the Son of Man."† He refers, likewise, to the days of LOT, when men were sinners before the Lord exceedingly,‡ and declares "Even thus shall it be in the day when the Son of Man is revealed."§ And elsewhere we find the Saviour asking the conclusive question, "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?"‖

But let us see now what the word of the inspired Apostles was upon this subject. St. Paul deals therewith plainly, in his second Epistle to the Thessalonians: "Let no man deceive you

* Gen. 6 : 5. † Luke 17 : 26.
‡ Gen. 13 : 13. § Luke 17 : 30.
‖ Luke 18 : 8.

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by any means, for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition . . . . whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."* So, likewise, in his second Epistle to Timothy, we find him speaking of the "perilous times" which shall come "in the last days," when "Men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."† St. Jude, also, in his short Epistle, warns us how that in the last times there shall be "mockers" who shall walk "after their own ungodly lusts."‡ To the same conclusion does the book of Revelation lead us.§

But if the evidence be so strong in the *New* Testament, we may expect to find some intimation of the same thing in the *Old* Testament also; since that part of the Word of God dwells likewise very fully on the subject of the Second Advent.

On reference, we shall find that the *Old* Testament writers had *by no means* been permitted to lose sight of it. When Isaiah speaks so strongly of the final judgments which shall come upon the earth, *making it empty—laying it waste, turning it upside down—defiling it under the inhabitants thereof;*—what is the great cause assigned but that men "*have transgressed the laws, changed the ordinances, broken the everlasting covenant!*" "*Therefore,*" it is added, "hath the curse devoured the earth, . . . fear, and the pit, and the snare, are upon its inhabitants," it shall "be moved exceedingly,"—"reel to and fro like a drunkard, and be removed, like a cottage, and the transgression thereof shall be heavy upon it."* So again in speaking of the judgments which shall accompany the introduction of that day, when "the wolf and the lamb shall feed together and the lion shall eat straw like the bullock," and when "they shall not hurt nor destroy;" he says, "Behold the Lord will come with fire and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire; for by fire, and by His sword will the Lord plead with all flesh, and the slain of the Lord shall be many. . . . . *For I know their works and their thoughts.* It shall come that I will gather all nations and tongues, and they shall come and see my glory. . . . . And they shall go forth, and look upon the *carcases of the men that have transgressed against* ME: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."†

So far for a glance only at the testimony of Isaiah. Let me now refer you to the Prophet Daniel. In the seventh chapter we have the four great Kingdoms of the world's history brought before us; *the fourth* enduring till the day when the judgment shall sit, and the Saints of the Most High shall take the reins of government. Now, although *through wickedness*, each of these Kingdoms was to meet with its destruction, the iniquity of *the fourth only* is dwelt upon, and the sinfulness of this Kingdom it is declared, shall *not abate* until "*the judgment shall be set, and the books opened.*"‡ Of the last form of this Kingdom's government, it is declared, "He shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws; and they shall be given unto his hand, until a time, and times, and the dividing of time." And then it is added, "But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end."§ But let me ask you carefully to study the seventh, eighth, ninth, and eleventh chapters of this Prophecy; and you will, I think, see clearly that as the time of the Millennial reign approaches, we are to expect *wick-*

* 2 Thess. 2 : 3–10. † 2 Tim. 3 : 1–5.
‡ Jude 18. § Rev. 16, 17, 19, &c.

* Isaiah 24 : 6–22. † Isaiah 66 : 15–24.
‡ Daniel 7 : 10. § Daniel 7 : 23–26.

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edness to abound, and practice, and prosper, with a mighty hand.

The glorious rest, therefore, which this world shall enjoy, will not be *gradually developed*: it will not be brought about by education, nor by the preaching of the Gospel; nor by the mutual consent of nations, nor by any instrumentality whatsoever which mankind will bring to bear on its direction. "*The whole world lieth in wickedness.*" It *has* so lain since Adam fell; it *will* so lie until the day of its regeneration. And as we near that day, the Word will be heard with an increasing power, which says, "Woe to the inhabiters of the earth, and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."*

But farther. There shall be a PERIOD OF TRIBULATION such as has not been "since the beginning of the world."

Our Saviour foretold "famines, pestilences, and earthquakes,"—"war and rumors of war,"—nation rising against nation, and kingdom against kingdom.† These were to be "the *beginning* of sorrows," the *precursors* of "THE GREAT TRIBULATION."

I know not how to choose from a mass of Scripture passages which speak of the tremendous trials of the last days; the fit accompaniments of the increasing wickedness. The Lord, as Isaiah prophesied, "will punish the world for their evil and the wicked for their iniquity." "I will cause," said God, "the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore, I will shake the heavens; and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of His fierce anger."‡ "Come near, ye nations, to hear; and hearken ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down as the leaf falleth off from the vine and as the falling fig from the fig-tree."* Thus does the Lord speak of a time yet to come, a time fearful with exceeding terror for all nations of the earth, betokening the approach of the great day of God.

But let us refer to Jeremiah. The words of *his* prophecy are no less terrible in that remarkable twenty-fifth chapter wherein he dwells so strongly upon the judgments of the latter day, when "the Lord shall roar from on high, and utter His voice from His holy habitation," and when He shall "plead with all flesh," and "give them that are wicked to the sword. Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be, at that day, from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be as dung upon the ground."†

Or, let us hear the testimony of the prophet Joel, when *he also* foretells important details of the "last days." "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plough-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe: come get you down: for the press is full, the fats overflow: for their wickedness is great. Multitudes, multitudes in the valley of decision." And this shall come to pass as that foretold time approaches, when "the sun and moon shall be darkened, and the

* Rev. 12 : 12. † Matt. 24 : 6–8.
‡ Isaiah 13 : 11–13.

* Isaiah 34 : 1–4. † Jeremiah 25 ; 32, 33.

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stars shall withdraw their shining," and "the Lord shall roar out of Zion, and utter His voice from Jerusalem; and the heavens shall shake; and the Lord will be the hope of His people, and the strength of the children of Israel," and men shall know that the Lord dwelleth in Zion, and Jerusalem shall "be holy, and there shall no strangers pass through her any more," but "Judah shall dwell forever, and Jerusalem from generation to generation."*

And so might we quote from Prophet after Prophet. But we have enough to show us, beyond doubt, that when the Lord shall come again upon this earth it will be in the midst of *dreadful carnage: the heathen raging: the people imagining a vain thing: the Kings of the earth setting themselves together against the Lord and against His anointed.*† There will be, indeed, "a voice of lamentation, and of bitter weeping:" the antitype of Rachel weeping for her children, and refusing to be comforted because they are not:‡ for the wine-press of the wrath of God shall be trodden, and blood will come out thereof, as it is declared, "Even to the horse-bridles by the space of a thousand and six hundred furlongs."§

But there shall be OTHER CAUSES OF SAD TROUBLE in the last days, besides those which we have now referred to.

Satan, knowing "that he hath but a short time," will grow *desperate.* He will "come down having great wrath."‖ A peculiar power will be permitted, and he will exercise it wisely. There shall be "fearful sights and great wonders. Blood and fire, and pillars of smoke." "Doctrines of devils" advocated and received. "Wandering spirits" communicated with, heeded and trusted.¶ Men energized by Satan and empowered to work miracles upon the earth—of kind without example on the page of history; iniquity and craft performing such astounding deeds "as to deceive, if it were possible, even the elect;"* the earth filled full of "trouble and darkness, dimness and anguish;" so that men in their multitudes shall be "*driven to darkness.*"

Thus wickedness and tribulation, terrible and increasing, shall be found among the characteristics of THE WORLD as the great day of the Lord draws near, and there shall not be (as so many vainly think) a gradual increase of true enlightenment, righteousness, and peace, to usher in the gentle reign of the Redeemer. For aught then which we learn from the state of things around us in the world, we may be even at the present moment *drawing near* to the great Advent of our God.

* Joel 3. † Psalm 2 : 1, 2. ‡ Jer. 31 : 15.
§ Rev. 14 : 20. ‖ Rev. 12 : 12.
¶ "Now the Spirit speaketh expressly that in the latter days some shall depart from the faith, giving heed to seducing (πλανοις *i. e. wandering*) spirits, and doctrines of *devils speaking lies in hypocrisy.*" (1 Tim. 4 : 1, 2; see also Isaiah 8 : 19–22; 2 Thess. 2 : 3–12; Rev. 13 : 11–16, and Rev. 16 : 13, 14.) This subject is very faithfully dealt with in a little work by Rev. E. Nangle, M.A., Rector of Skreen, entitled "Spiritualism fairly Tried."—(Werteim and Macintosh.)

THE TIMES OF RESTITUTION.

BY REV. THOMAS GEORGE BELL, LL.D.

(Continued from page 137.)

6. *We will now consider various scriptures which refer to the earth in Millennial times.* Read Isaiah 66 : 19, 20. In this passage we have the preserved remnant brought out of the tribulation under Antichrist, and going to various Gentile nations, to declare God's glory among them. Then the long-lost ten tribes found out, and brought as an offering to the Lord, out of all nations. They are brought to Jerusalem. In Zechariah 14 : 16, we have, "every one that is left of all the nations which came against Jerusalem," going up to Jerusalem "to worship the King, the Lord of Hosts." In Rev. 21 : 24, we get, "The nations of them which are saved shall walk in the light of it." That is, of the heavenly city. They walk on earth; their light is the heavenly city shining above them. The book of the prophet Isaiah is full of descriptions of the state of things in the earth during those times. We can but quickly read over a few of the principal passages. Isa. 11. The whole chapter refers to Millennial times. In the beginning of the 25th chapter, we have "Jacob's trouble," and in the remainder, we see

* Matt. 24 : 24.

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the Lord's deliverance of his people. The 40th chapter refers to Israel. So does the 54th and 55th. In the last verses of the latter chapter, we get a picture of the earthly state in Millennial times. "Ye (Israel) shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." The 60th chapter refers to Israel at the same period. Also the 65th, in the end of which chapter we have a beautiful picture of Jerusalem, and the countries around it in Millennial times. See also, Zech. 14:20, 21, and Rom. 8:19, &c. The present condition of the earth, is set forth in the last quoted scripture—*a groaning creation.* The rolling thunder—the flashing lightning—the tempest—the hurricane—the earthquake—the suffering of the beasts of the field—the devouring ravages of the lion and other wild beasts of the desert—these, and many sounds besides, are the groans of creation suffering under the curse which Man's sin brought in. This we are led to expect, in the scripture before us, will be all put away in the day of the manifestation of the sons of God. It is very sweet to think of the change that will pass on us, before the period when this Millennial blessedness shall come in. The day when the world shall look upon us, and see us with our Lord, is the day of *our manifestation.* We are not now what we appear to be. We are really what we do not appear to be. We are sons of God. Some of ns look most unlike it. Some, because they have so many of the world's trappings about them, that they give you no idea of the *heavenly citizen.* Others are in so much suffering, distress, and poverty, that they look like anything rather than "children of a king." Notwithstanding all this, we are God's children, though, in external appearances, not to be recognized as such. In *that day* all these disguises will be dropped. We will come out in our true character. We will be *openly manifested* in all the glorious characteristics of our heavenly home, and our relationship to our God as children of his most blessed family. To *that day*—if I may use the expression—Creation's instincts are drawn out. Creation waits for it. Creation longs for it. Oh with how much more ardent longings should the Church—the bride of Christ—look forward to such times! The bride of Christ should be longing for her Lord's appearing. He comes to restore all things, and to bring in those blessed times. The word translated "*restitution,*" might be rendered "*restoration.*" Calvin has it, "*The times of restoring.*" The remark of Calvin on the passage is worthy of our notice. He says, "If at this time we see many things confused in the world, let this hope refresh us, that Christ shall once come, that *He* may restore all things."

Let us give our minds, now, to some general reflections. How blessed indeed are those who have part in the first resurrection. We may say, in a certain sense, that there are three resurrections spoken of in God's word; yet, to be more correct, we say *two*, but the first resurrection stands connected with two points, which are in inseparable union. The resurrection of the soul from the death of sin, by the quickening of the Holy Ghost, and the resurrection of the bodies of such of the quickened family as have slept in Jesus, and this to be accomplished at the Lord's coming. We who believe—all who believe—are risen in Christ, now—rose in him when he rose from the dead. The Lord may still tarry, and we may be called upon to sleep in Jesus. In such case, we will have part *in the first resurrection.* This is the resurrection of the just. The wicked dead have nothing to do with *that* resurrection. Their bodies lie until the end of the thousand years. They are with the fallen angels reserved, as it were, in chains of darkness, unto the judgment of the great white throne. There the sentence will be pronounced, "Depart from me, ye cursed, into everlasting, fire, prepared for the Devil and his angels." Ah! sinner, what a fearful prospect. Departure from God—eternal destruction—the lake of fire and brimstone—the worm that never dies, and the fire that is never quenched. Let me here give a most solemn protest against that with which I have met in different quarters within the last few months, viz.,—the soul-delu-

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sive, and soul-destroying idea, that the punishment of the wicked is not eternal—that after a certain period of suffering, annihilation will put an end to their torments. This is in such complete opposition to the plain declaration of God's word, that the wonder is, any one should speak of it, and yet at the same time profess to recognize the Bible as God's book. The smoke of their torment riseth up *forever and ever.* (Read Daniel 12:2; Matt. 25:46.) How solemn the thought for those yet in their sins. May the Lord the Spirit carry home the word to their consciences. I speak in love, but I desire to speak faithfully. To you, sinner, I address myself. If you are alive when the Lord takes away his church, you will be left to suffer under all the judgments upon Antichrist; then you go down to darkness; there you wait for the still heavier judgments of the great day, and the eternal infliction of the awful sentence. If you die to-night, you may escape the judgments upon Antichrist, but *you cannot escape* the judgments of the great day and the everlasting fire. May the Lord have mercy on your precious soul! To you who know and love Christ, I say, beloved in Him, cling to the whole truth of God. Try the spirits. Get spiritual discernment—the spiritually-opened ear, to know the voice of Christ, and distinguish it from the voice of strangers. Oh! brethren and sisters in Christ, let us be among those of whom the Lord speaks (Isaiah 66:2): "To this man will I look, even to him that is poor, and of a contrite spirit, *and trembleth at my word.*" Pride seems the very character of the age in which we live, the pride of man leading him to take God's word in his hand, and attempt to bring it down to the level of his own reasoning powers, sitting in judgment upon it, instead of submitting to be judged by it. Child of God, I turn with you from these solemn matters, to take another look at the glory which awaits us. Eighteen hundred years ago, the Lord said, "I come quickly." Surely He must be now at hand. He comes to take us home. He will dry up the last tear—soothe the last sigh—hush Creation's groan—light up the heavenly city—gather all its glorified inhabitants, and raise the first note of its eternal song. Shall we not even now cry in ardent desire, "Make haste, my beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices."

I am watching for the morning.
When He who for me died,
In glorious state returning,
Shall claim the Church—His bride.

I am watching for the morning
Of a bright and glorious day,
That shall hush creation's groaning,
And wipe her tears away.

I am watching for the morning;
The night is *almost gone;*
I wait the note of warning,
Then will I get me home!

CIVILIZED HEATHENS.

The Rev. E. H. Chapin, of New York City, in a neat little volume entitled, "Humanity in the City," discourses thus pointedly in reference to the heathenism of his own town.

"No one needs to be told that there are savages in New York, as well as in the islands of the sea. Savages, not in gloomy forests, but under the strength of gas-light, and the eyes of policemen; with garments as fantastic, and souls as brutal, as any of their kindred at the antipodes. China, India, Africa! will you not find their features in some circles of the social world right around you? Idolatry! you cannot find any more gross, any more cruel, than within the area of a mile around this pulpit. Dark minds, from which God is obscured; deluded souls, whose fetich is the dice-box or the bottle; apathetic spirits, steeped in sensual abomination, unmoved by a moral ripple, soaking in the slumb of animal vitality. False gods, more hideous than Moloch or Baal; worshipped with shrieks and curses, with the hearth-stone for the bloody altar, and the drunken husband for the immolating priest, and women and children for the victims. I have no terms of respect too high for the brave and conscientious men who carry the Gospel, and their own lives, in their hands to distant shores. But surely, they need not go thus far to *seek* for the benighted and the debased."

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Editorial.

THE DIFFICULTY SOLVED.

TWO STAGES OF THE ADVENT.

THERE are persons, seriously impressed with the passages of Holy Scripture which lay upon us the duty of so watching for the Saviour's return as to expect it constantly, who yet are at a loss to understand how this meaning should be attached to them, when other passages seem as plainly to interpose other events which have not yet transpired, and which must occur anterior to the Lord's second advent. The case may be thus stated:

We have, on the one hand, the oft-repeated exhortation to incessant watchfulness for the Lord's coming, as a thing that may at any moment occur, without any further notification to the world. We have, on the other hand, many specified events predicted to precede it. We have the revelation (as in Zech. 14) of the precise point at which, in relation to these events, it will occur. We are there told that "the Lord our God shall come, and all His saints with Him," and that "His feet shall stand upon the Mount of Olives." But *when?* Not until the nations shall be gathered against Jerusalem to battle (vs. 1, 2). Now, if we are to exercise the constant watchfulness and expectancy enjoined upon us, what are we to do with these predicted events which must first take place? Do we not necessarily ignore them by thinking that the Advent is at present impending? And if we regard these events as certain to come before the Advent, do we not thereby throw ourselves out of that attitude of continual expectancy which appears to be equally our duty? How, then, asks one of our correspondents, is this difficulty to be solved, and the objection to the doctrine of the speedy Advent based upon it to be answered? A very few words ought to be sufficient to answer the question, and to relieve the whole case of all seeming inconsistency. Our Lord's first coming consisted of two great acts,—His incarnation, when He took our nature upon Him; and His resurrection, when God brought His first-begotten into the world. Between these there was an interval of more than thirty years, although His first coming, including His birth and His resurrection, is foretold as *one event*. Even so His second coming, foretold in like manner as *one event*, is to consist of two or more great parts, acts, or stages. The Scriptures plainly set forth a coming of Christ FOR His Church, which he catches up "*in the air*," and a coming of Christ WITH His Church, surrounded by which He descends *to the earth*. And though we cannot give the exact length of the interval between the one and the other, the Scriptures give us plainly to understand that it will be an interval of *years*, furnishing ample time for the events which must occur between the present and the time of His manifestation with all His saint-angels with Him.

Of the first of these we read in 1 Cor. 15: 22, 23, 51, 52; 1 Thess. 4: 15–17; where the Apostle speaks of the resurrection of *them that are Christ's*, and of the sudden transmutation of those of them that are alive at Christ's coming;—where he speaks of them that "are alive and remain unto the coming of the Lord," and of them that sleep in the Lord, being "caught up together in the clouds, to meet the Lord in the air." This is Christ's coming *for* His Church.

The second stage, or His coming *with* His Church, we read of in Jude 14, 15; in Zech. 14: 4, 5; and in Rev. 19: 11–14; where it is said, "The Lord cometh *with ten thousand of His saints*"—"the Lord shall come, *and all the saints with Him*"—"*the armies which were in heaven followed Him*, clothed in fine linen, white and clean," which "fine linen is the righteousness of *saints*." Certainly, the coming *for* the saints, and this coming *with* the saints, cannot be precisely the same; for if He comes *with* them, how can He yet come *for* them? and if He comes *for* them, how can they be said to come *with* and *follow* Him?

And as these two stages of the Advent differ in their circumstances and object, so are they

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ecessarily separated in point of time. There s an interval between them. How long that interval may be, we may not be able to say. The probabilities are, that it will stretch over the space of *years*. In Rev. 5, we find the saints, or elect Church, symbolized by the elders and living creatures, *with the Lord in heaven*, even before the seals of judgment are opened or the vials of wrath poured out. We there hear them singing a song of joyful hope respecting a portion which is to be given them at a period still more remote, when they shall "reign on the earth," and when, of course, the desolations of the judgment have passed. To the same effect is the promise made to the Church at Philadelphia: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation [trial] which shall come upon all the world." (Rev. 3 : 10.) So also our Lord's words, "Watch, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21 : 36.) This hour of trial, and these dreadful things which are to come to pass, are just those things which are set forth under the opening of the seals and the pouring out of the vials, even the scenes of judgment with which the Lord will smite the earth for its sins. But from these, God's watchful and waiting saints are to be kept, delivered, and saved. This deliverance is effected by the sudden and miraculous translation of them out of the world into his own presence in the heavenly regions at his coming. He thus comes *for* them, and calls them into the "chambers" provided for them, and hideth them in his pavilion till the indignation be overpassed. Time is thus plainly indicated as intervening between His coming *for* them, and his coming *with* them to reign on the earth. And in this interval between these two stages of the Advent it is, that all these events predicted to occur before Christ's coming *with his saints* may and doubtless will occur.

The watching and waiting, therefore, to which the Scriptures exhort us so earnestly, respect the first stage of the coming, in which Christ is to come "as a thief," to steal away His own chosen, and not so much that further coming afterwards "with all His saints with Him." Between us and the latter, there remain many wonders to be accomplished, of which the Scriptures speak largely, and which make up in their aggregate the great crisis of human history; but, between us and Christ's coming *for* His saints, the Scriptures locate nothing upon which we can found a solid argument that it shall not take place to-morrow. All that remains to be accomplished is the filling up of the number of the elect, which can be known only to God. When that elect body is once full, Christ will come, as a thief in the night, and catch away His own jewels to Himself in the celestial regions; and then shall be that consummation of the times in which the events of ages shall transpire in a few months and years, fulfilling those predictions with which so many are disposed to persuade themselves that the Lord's coming cannot yet for a long time occur.

It was a maxim uttered of old, "Distinguish *the time*, and the Scriptures will harmonize." The force and truthfulness of this maxim is illustrated in the case before us. Distinguish the stage of the Advent for which we are commanded to watch daily, and what else the Scriptures declare of events yet to come will be found in no way to blunt the point of these solemn admonitions. Reader, are you prepared?

TALK WITH OUR READERS ABOUT COMMON THINGS.

DEMONISM.

THE tendency of the age towards what is called "refinement" has had a great influence over men's minds in disposing them to reject everything supernatural as being superstition. Neologists have explained away all the miracles of the Bible; and many of its plainest statements are made to lose their meaning by the figurative system of interpretation, which, even in the hands of good men, has come to be considered the natural one. And yet, at the same time, we behold the strange phenomenon of parties who, a little while ago, would believe

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nothing but what their external senses conveyed to them—men who "believed in all unbelief"—now giving ready credence to the demoniacal communications of the last fifteen years as entirely truthful and reliable. Speaking great swelling words, and professing themselves to be wise, they are become fools.

Now, it is much to be noted that many Christians, although they hear incidentally, and cannot help hearing a great deal about "spiritualism" and "spiritual circles," in their daily intercourse, still look upon them as nothing more than childish superstition, or developments of the occult powers of nature and magnetic science.

If we could get their attention, we would warn them, with all the earnestness we can command, to avoid any connection with these things, lest their souls should suffer loss. In the most cunning manner Satan has paved the way, until he has accustomed the community to regard with indifference, as belonging to the mere "mental phenomena" and customs of the times, matters that tend to sap the very foundations of our most holy faith. "Spiritual circles" are generally regarded as childish and silly whims, and "mediums" as weak-minded and credulous persons; whereas the fact is, the system is witchcraft, simply and purely; and a fully developed medium is what is described in Matt. 8 : 28–34, Mark 5 : 1–13, Luke 8 : 26–33. The proof of this is cumulative, and the experiment within easy reach in every town in the land, according to 1 John 4 : 1. And every established Christian ought to make it; not only in order to convince himself, but, especially, in order to be in a position to warn young persons who are easily led astray, and are often, in the first instance, attracted by a natural curiosity. Thus he would be enabled to hold up this Satanic wickedness in its true light, and to forearm with the proper antidote such as are in danger of being poisoned by it, and ruined in soul and body.

The Scriptures teach us that necromancy and witchcraft are *real:* it does not denounce imaginary things. Let every one who would be saved avoid frequenting spiritual circles and consulting mediums, as he would the pestilence.

Modern intercourse with demons,* or the spirits of dead men, has, however, taken a new turn in the manner of its development. It has marked characteristics of its own; *it speaks as a lamb*, with all deceivableness of unrighteousness. It glorifies Christian virtues, worships God, speaks respectfully of Christ, and extols morality to the skies; but when compelled to show its true colors, denies the atonement, and the inspiration and divine authority of the Scriptures.

The communications which these wicked spirits, transforming themselves, like their master, into angels of light, have been making, have, at length, tinged the habits of thought of the whole nation: their teachings have been received first as novel, then as instructive, and now as *authoritative.* The spiritualists have multiplied rapidly throughout the whole of Christendom, but especially in this country. In the year 1862, the professed spiritualists of New York city, alone, were estimated at 90,000; since then they have been doubled, if not quadrupled; and now they have become so emboldened with the influence they have acquired over public sentiment, that a National Convention of Spiritualists is proposed to be holden in Chicago in the month of August, this year, and that for the avowed purpose of seeking to control the principles of the nation.

The abstract Antichristian leaven which, in various ways, has been working in the world since the days of John, is fast assuming the concrete in the glorification and projected deification of human institutions; nor has Protestantism escaped the snare. *Manworship has become interwoven with the entire framework of society*, not excepting the ordinances, systems, and enterprises of the Church itself. Witchcraft, in its final development of spiritualism, has *ripened* the whole, and prepared the world for the speedy establishment of "anthro-

* The Satanic possessions mentioned in the New Testament are all ascribed to *demons*, although in our version the word is rendered "devils." Those who wish to see the proof that demons are the spirits of dead men are referred to Dr. Seiss's excellent treatise called "The Wonderful Confederation."

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potheism" (paying divine honors to a mortal man, or his image), in the person of the Coming Man, or Antichrist; who will be hailed with acclamation, so long as he brings with him the promise of the highest worldly prosperity.

At first, he will, probably, be content with the universal direction of *civil* life, but will speedily develop into open blasphemy, and the rejection of Christ, at least as having any claim to influence *mundane affairs*.

If this is so, it is a matter of the utmost importance for every disciple of Jesus to recognize betimes the true nature of the abomination called "Spiritualism," before he becomes entangled in it.

It would lead us too far to go into a detailed proof in these pages. Let it suffice that spiritualism has poisoned all the springs of moral conduct, is undermining the principles of society as based on the teachings of the New Testament, and is busy in confounding all distinctions of right and wrong. It is the duty of every Christian to examine its nature, to avoid it, and to warn others.

The best summary we know on this subject is that able book called "Daniels on Spiritualism."

Spiritualism has leavened our whole ethical system. What was wanting in the tendency of the trashy novel literature and the secret societies of the day, it has filled up.

The end of the age is close upon us; it were both foolish and sinful to disregard the thickening signs of the times. We do not now propose to point them out; but, among them all, none are more unmistakable than the moral condition of the world; and prominent in it stands forth *the appearance on the scene of the seducing spirits of* 1 *Tim.* 4, *and their demon doctrines.* Unless these are at work, the time of the end is not yet. It is very noteworthy that their advent is so very particularly pointed out by the Holy Spirit. Of nothing else in the whole range of divine truth is He said to speak "*expressly.*" The subject is evidently of the highest moment, and cannot be lightly passed over without imperilling the most important interests. We unhesitatingly assert that THE "SEDUCING SPIRITS AND DOCTRINES OF DEVILS" ARE IDENTICAL WITH "SPIRITUALISM;" in other words, spiritualism is demonism.

Observe that whilst Christians yield up their wills to the divine Saviour, Jesus, the first and indispensable requirement from mediums is that they yield up their wills, totally and impassively, to the demons who are their familiar spirits, and who personate various individuals among the dead, as from time to time suits their purpose. These demons are *lying* spirits; and to listen to them imperils salvation. Their influence will soon become universal. They shall deceive, if it were possible, the very elect. Holding out a form of godliness, and denying the power thereof, they have undermined the outward Christianity of the churches, and will soon apostatize the whole world: and before long, working the most surprising, undoubted, *real* miracles, will enthrone the personal Antichrist, and, by their work in "the secret chambers" announce that the Messiah of the world hath come, bringing with him the *true* "regeneration of human society" for which mankind have so long waited.

It is true that the system from the first is not yet fully developed; yet it is sufficiently so to enable every Christian mind already to clearly perceive the five characteristic marks by which this latest infernal intercourse is distinguished from all previous forms of necromancy and sorcery. And let him that readeth take heed; for, prominent among those excluded forever from the heavenly city will be found the *sorcerers*.

It is predicted of these latter-day demons in 1 Tim. 4 : 1–3, that

1. They shall cause men to depart from faith in Christ.
2. They shall teach doctrines of demons.
3. They shall speak lies in hypocrisy, having their conscience seared with a hot iron.
4. They shall forbid to marry.
5. They shall command to abstain from meats.

We freely grant that these things were foreshadowed, dimly, in the Popish system; it is not necessary to prove that their complete fulfilment is to be looked for elsewhere.

We propose in other articles to take up these five characteristic points in the order named.

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